PAPISTS NO Catholicks: AND POPERY NO Christianity.

LONDON.

Printed in the Year MDCLXXXVI.

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Papists no Catholicks:

AND

Popery no Christianity.

The Popish Faith is Pius Quartus *his Creed at* Trent: *So that we may justly demand of Papists, Where was their Religion before* Trent? *which was since* Luther.

CHAP. I.

Of the Church of Romes *Abuse of that great Ordinance of Prayer.*

Wherein doth the Church of Rome *differ from the Reformed Church in that great Duty of Prayer?* *Object.*

The Reformed Church placeth the virtue of Prayer in Faith, grounded upon the Promise of God. *Answ.*

But the *Romish* Church confines the virtue of Prayer to several repetitions of the same words by count, and in a Language the People understand not. And that if one *Pater Noster*, or *Ave Maria* be neglected once, and the prescribed number be not fully completed, then all the Merit of that Prayer is lost; which is as scandalously opposite, as if it were done in a meer despite against the express order of the great Apostle S. *Paul*, in his Epistle to the *Corinthians* especially, from the 13. to the 17. verse.

Whereas their own *Aquinas* and *Lyra* both confess, that the common Service of the Church in the Primitive times, was in the com-

mon Language, and the Christians of *Dalmatia*, *Habassia*, *Armenia*, *Muscovia*, *Russia*, and the Reformed parts of *Christendome* have the Service of God in their vulgar Tongue: besides Papists in the Lords Prayer do omit the Doxology.

CHAP. II.

Of their Abuse of the Creed and of the Ten Commandments.

Object. HATH *not the Church of* Rome *the Creed?*

Answ. But their Popes have besides at *Trent*, coyned a great number of new Articles of Faith. The Author of the Preface to Bishop *Jewel's* Works, and Doctor *Sharp's Looking-Glass for the Pope*, page 271. reduces them to twelve: and Published by *Pius Quartus*, with straight charge to be received of all men upon peril of Salvation.

Nor doth the Pope only dare to make and impose new Articles of Faith upon the People, but also to detract from, and alter the very Ten Commandments of the Lord JEHOVAH; witness their Decalogue so often published by the Church of *Rome*, which is as follows.

I. *I am the Lord thy God: thou shalt have no other gods but me.*
II. *Thou shalt not take the Name of God in vain.*
III. *Remember to sanctifie the Sabbath day.*
IV. *Honour thy Father and Mother.*
V. *Thou shalt not kill.*
VI. *Thou shalt not commit adultery.*
VII. *Thou shalt not steal.*
VIII. *Thou shalt not bear false witness.*
IX. *Thou shalt not desire thy neighbours wife.*
X. *Thou shalt not desire thy neighbours goods.*

Wherein the second Commandment is not only left out (as it is usually in their Psalm-Books and Catechisms) because it perfectly condemns their Idolatry: and that the People should not look on that as a Commandment which they saw so notoriously broken throughout their whole Church, a great Trade being driven by the breach of it; but they divide also the Tenth Commandment into two, whereas the Holy Ghost foreseeing the abominations of Antichrist in the last days, was pleased by way of anticipation to place,

Thou

Thou shalt not covet thy neighbours house, before that of *thy neighbours wife* (in *Exodus*) and in the fifth of *Deuteronomy*, in the Tenth Commandment there, to place *thy neighbours wife* (first) before *thy neighbours house*, so that the Bibles Printed among themselves convince them of horrid Impiety therein.

CHAP. III.

Of Popish Abuse of the Holy Scriptures.

DOTH not the Romish *Church allow the reading the Scriptures?* *Object.*
Wheresoever the Pope rules absolutely, he forbids the People *Answ.* to read the Holy Scriptures: which is an express and direct opposition to our Lord JESUS CHRIST, who saith to all indifferently, *Search the Scriptures, for in them you think to have Eternal Life: and they are they which testify of me.* And to his Holy Apostles, who address their Epistles not only to Bishops, but also to all those that call upon the Name of the Lord JESUS, and not only to men, but also to women, young folks and children, adjuring them by the Lord, that they be read to all the holy brethren; whence we argue thus, All who forbid Christian People to read the Holy Scripture, do directly and formally oppose JESUS CHRIST, and his Holy Apostles; but the Pope and his Creatures forbid Christians to read the Holy Scriptures: therefore they directly and formally oppose JESUS CHRIST and his Apostles.

Yet doth not the Church of Rome *own the Holy Scriptures to be the Word of God?* *Objct.*

Nevertheless she hath falsified and corrupted it in many places, *Answ.* for instance, *Heb.* 11. 21. it is said, *that* Jacob *worshipped leaning upon the top of his staff.* But the *Romish* Bible saith, *that* Jacob *worshipped the top of his staff*: thereby to confirm their Adoration of Creatures: which is the same abuse which is found in *Psalm* 132. where *David* saith, *worship at his footstool*: The *Romish* Bible saith, *worship his footstool.* JESUS CHRIST when he gave the Cup said, *This Cup is the new Testament of my Blood, which is shed for you*: but the *Romish* Bible reads it, *which shall be shed for you*, lest it might be perceived that JESUS CHRIST speaks of the effusion of his Sacramental Blood: for he did not then really shed his Blood, when he began to shed in his Passion. In *Gen.* 3. 15. God saith, *That the seed of the*

woman (which is JESUS CHRIST) *shall bruise the Serpents head.* The *Romish* Translation saith, *the woman shall bruise the Serpents head*: attributing that to the Virgin *Mary*, which belongs to CHRIST.

To establish the uncertainty of Salvation, the vulgar Translation reads, *that things are reserved in uncertainty for the future.* But the *Hebrew* Text is this, *no man knows either love or hatred by all that is before them.*

To establish mans merit, the *Romish* Bible corrupts the 13. verse of *Heb.* 16. and to the same purpose they have curtail'd the 6. verse of *Rom.* 11. leaving out two links for these words of the Apostle (*if it be of works then it is no more of grace, otherwise work is no more work*) are razed out and omitted in their vulgar Translation. A great collection might be made of many other passages, and of *Romes* enormities in her like practices.

CHAP. IV.

Of Popish Abuses of Antiquity and Primacy, and that Rome *never was in any respect a Mother Church to* Britain: *but much junior to it.*

Object. IS *not the Church of* Rome *the Mother, and hath the Primacy of all Christian Churches?*

Answ. No, For the Preaching of CHRIST was to begin at *Jerusalem*, in the Propheſie of *Esay* 2. 2. *Mic.* 4. 2. and in the completion in *Luke* 24. 47. Nor was it *Rome* but *Antioch* in which the Disciples were first called Christians, *Acts* 11. 26. so there was a Church at *Antioch* before there was one at *Rome*. And it is expresly affirmed *Gildas.* by a learned Author much reverenced by the *Romanists*, that Christianity was in *Britain* in the later time of *Tiberius Cæsar*, and it's known S. *Peter* remained in *Jury* some time after his death. And *Sabellicus* saith that *Britain* was the first of the Provinces which did publickly profess the Faith of CHRIST, which is attested by *Tertullian, adv. Jud.* 27. *Theodoret de Cur. Græc. aff. Ser.* 9. And agreed on all hands, that there was a True and Perfect Church of CHRIST in *England* near five hundred years before they had any communication with the Bishop of *Rome*: so that *Rome* was so far from being the Mother Church, that she could be no more at best (when she was Christian

Christian indeed) but a Sister Church only, and not the eldest Sister neither.

But *Jerusalem* was indeed by an Antient Council called the Mother of all Churches. And as for *Rome*, *Æneas Silvius* (afterwards Pope) confesseth that there was little respect paid to *Rome* before the *Nicene* Council.

And as for Primacy, *Peter*, *James*, and *John*, though preferred by CHRIST (saith *Eusebius*) before the rest, yet challenged not to themselves the glory of Primacy, but chose *James* the Just, Bishop of the Apostles: and if any were greatest it was S. *James*, who was President in that first Council at *Jerusalem*, and did determin the question there, though S. *Peter* were present; yea *Clemens* Bishop of *Rome* stiles this very S. *James*, Bishop of Bishops, Governing the holy Church of the *Hebrews* at *Jerusalem*: and also of all the Churches which were every where founded by the Providence of God.

And we find that *Paul* was equal at least to *Peter*, when he withstood him to the face, and publickly rebuked him for his dissimulation, *Gal.* 2. 11, 12, 13, 14. Nay *Peter* as well as *James* and *John*, perceiving the Grace that was given to *Paul*, gave to *Paul* and *Barnabas* the right hand of fellowship, *Gal.* 2. 9. and good reason, for *Peter* was but one of the many Apostles of the *Jews*, whereas *Paul* was the great Apostle of the Gentiles, to whom the *Jews* were but as a River to the Ocean. Besides by the Canons of the two first general Councils, *Nice* and *Constantinople*, every Patriarch and Bishop is appointed to be chief in his proper Dioceses; and a strict Injunction is laid on all (none excepted) that they presume not to meddle in any Dioceses but their own. And at length the Primacies of Order were granted to *Constantinople* and *Rome*, not for their being Sees of such and such an Apostle, but for their being the Seats of the two great *Empires*.

CHAP. V.

Of the Popes Abuses of Supremacy, as to Churches or Councils.

Object. *IS not the Pope Supream Head of all Churches and Councils?*

Answ. As to that, the first general Council at *Nice* (in its sixth Canon) decreed concerning the three Patriarchs Jurisdictions, that the antient custom should be established, that *Egypt*, *Libya* and *Pentapolis*, should be subject to the Bishop of *Alexandria*: And as to *Rome*, this Canon

was expounded in *Ruffinus*'s days, *i. e.* That *Rome* should have the Government of the Suburbicarian Churches, *viz.* three Islands, *Sicily*, *Sardinia*, *Corsica*, and part of *Italy* from the East to the border of *Tuscany* westward, and this was all the antient extent of the *Roman* Bishops Jurisdiction: the rest of *Italy* being under the Metropolis of *Milain*. And likewise so it was at *Antioch*, and in other Provinces the priviledges should be preserved to their Churches, *Can. 6. Concil. Nicæn. juxt. Dionis. exig.* Now the antient custom and priviledge of this Church of *Britain* then, was to govern it self without subjection to any forein Patriarch.

And accordingly the *Brittish* Bishops retained their old rites different from *Rome*, and kept their old priviledges, being consecrated by the Archbishop of S. *Davids*, and he by his own Suffragans, making no profession of subjection to any other, saith their Historian *Gyrald*, *Camb. Hist. lib.* 2. *cap.* 1. which continued till King *Henry* the first. And *Henry* the second smartly asked the Bishop of *Chichester* how he durst argue for the Popes whose Authority was gotten by men, against his Royal Power derived from God? And *Baronius* saith that *Constantine* the Great did retain the Title of *Pontifex Maximus*, without any blot to his Christianity: And that the highest Appeals in all Controversies Ecclesiastical, even in matters of Faith were made to him for determining them, though he used the Assistance and Counsel of his Bishops: and it is evident, that he and his Successors (as *Cusanus* confesseth) did call and preside in all general Councils, and ratified their Decrees which were no Laws, till they were stamped with the Imperial Authority. Yea the Imperial Code sufficiently witnesseth that the Emperors made Laws concerning Religion. The whole third Book of *Justinians Basilicks*, being nothing else, but Imperial Constitutions *de Episcopis*, *Clericis & Sacris*; they also erected Patriarchats, and gave them Supream Ecclesiastical Jurisdiction over such Provinces as they pleased, and all Ecclesiastical Affairs depended on the Emperors, saith *Socrates*: so that Pope *Anastatius* calls the Emperor *Anastatius* the Vicar of God, by divine command presiding over the Earth. The Western Emperors of the *French*-Line were also styled the Rulers of the true Religion, as *Charles* the Great and *Lodovicus* are by two several Councils which they called.

CHAP.

CHAP. VI.

That the Church of Britain *was here planted many hundred years before* Auguſtine *came from* Rome *to* England.

Object. DID *not* Auguſtine *a Monk ſent from* Rome *about the year* 600. *convert the* Engliſh *to the Chriſtian Faith?*

Anſw. 1. The Church of *Britain* was planted by the immediate followers of our Saviour, either Apoſtles or Apoſtolical men ſhortly after his Reſurrection, which it had not from *Rome* nor by its means, but without it all together; and for a good ſpace of time before *Rome* had any Chair to boaſt of.

2. *Auguſtines* arrival here was a manifeſt intruſion upon anothers Province, without invitation or conſent of the Chriſtians there of the place, to invade, ſubjugate and deſtroy the *Britiſh* Church, by the help of *Pagan* Enemies then making War upon them, whereby he and all his party ſtood depoſed and degraded of their Orders, and of Chriſtian Communion, by the concurrent Suffrages and Canons of all the general Councils of the whole Catholick Church, that went before him.

3. The Controverſie between the Church of *Britain* and *Rome* in thoſe early times, was much the ſame that is now maintained againſt it, by the Proteſtant Church of *England* at this day, both ſtill agreeing in their manner and temper of proceeding now as then, and then as it is now; on the one ſide great Learning, Truth and Piety, and on *Romes* ſide, great Ignorance, Arrogance, with Lying Wonders and Maſſacres.

4. The Goſpel was Providentially planted among the *Engliſh* or *Saxons* by *Britiſh* Miniſtry, and not by *Romiſh*, (as that worthy Mr. *Jones* hath learnedly made at large appear) inſomuch as Pope *Eleutherius* called King *Lucius* by the Title of Vicar of CHRIST, and the Biſhops of *Rome* long after (whilſt any way good) did the ſame. And the *Saxon* Kings preſided in all their National Councils, and made Laws for Religion by the advice of their own Biſhops, by their own Authority; and erected new Sees for Biſhops, and changed them as they ſaw fit: and inveſted the Biſhops by delivering the Ring and Paſtoral Staff.

And

And the same power was exercised by King *William* the Conqueror, for all things both divine and human in his dominions. And accordingly the Kings and Parliaments of this Nation made Laws in reference to Religion as they saw expedient, and enacted many Laws in a direct oppolition to the spiritual, as well as temporal power of the Popes, as you will find *Stat.* 25. *Edw.* 3. *de proviso. Stat. Hen.* 4. *cap.* 13. and many others: by which Laws long since enacted, it is declared Treason to receive or harbour any Emissaries from *Rome* against the Kings Proclamation.

And all these not without great reason, for the Church of *Rome* by its bewitching stratagems, did invade and disturb both *English* and *Brittish* Churches, and disorder their consecration by ravishing their Sees, (and indeed) the *Romish* Church unchurched it self thereby.

Besides did not *Thomas Becket* and his Faction rebel against the Crown, in seeking to bring the *English* under the Pope? And had our Ancestors been then of the now Popish opinion, in that great Article of their Faith, (as to the Popes Supremacy) they would not have made such stout opposition against it: it being apparent, that the Body of the Nation then looked on it as a meer Usurpation, for in the famous Statute of *Clarendon* they condemn it, Decreeing amongst other things, That all the Clergy should *Bona Fide* swear to the King, and none should appeal but unto the Archbishop, or from him finally to the King, *&c. Matthew Paris, Anno* 1164. And to hinder the Popes medling here, the Kings of *England* often prohibited the Popes Agents or Emissaries from entring into this Land; even Queen *Mary* her self exercised this power: yea it was adjudged in Parliament also, 25. *Edw.* 3. to be Treason to bring in the Popes Bulls here.

And if you be well versed in History, and Statutes of your own Countrey, as becomes *English* men, you must needs know, that what Interest soever the Popes at any time got here, was meerly by catching at Advantages by the necessities of some of our Kings, and the divisions of the People, of which they and their Agitators were still the grand Instigators.

Upon all which considerations, the Judges have declared, that the Act of Parliament for the Kings Supremacy over the Church in his Kingdoms, was not a new, but a Declaration of the old Law; *Cokes* 5. *rep. Cawdries Case, fol.* 8. And *Anno* 26. *Hen.* 8. what the Popes had by fraud introduced, extorted, and wretchedly abused, was by the Royal Power, with advice and consent of the Lords and Commons, legally rejected.

And

And *Stephen Gardiner* Biſhop of *Winchester*, though a Papiſt, yet in his Oration *de verâ Obedientiâ*, ſhewed that the King was by right, and by Gods Law the Supream Head of the Church of *England*, &c.

So that it inevitably follows, no *Engliſh* or *Britiſh* Chriſtian Subject (of what perſwaſion ſoever) can with any Conſcience, or thankfulneſs to God, renounce his Mother Chriſtian Church of *Britain* to own a foreign, later, and beſides Apoſtate Church of *Rome*: or deſert his Colours from under CHRIST, to liſt and throw himſelf into the ſlavery of that Popiſh Antichriſt, to act againſt his own Church and Countrey, without being apparently convict before God the World and his Conſcience, of being a *Renegado* to his Church, and falſe unnatural to his Country, and (as our wiſe Laws upon good grounds declare and define) a perfidious Traytor againſt his Soveraign.

Moreover if we look back to the Emperors, Pope *Leo* the fourth profeſſed to *Lotharius* the then Emperor (concerning his Imperial Precept) *viz.* we through the aſſiſtance of CHRIST promiſe as much as in us lies, to keep and obſerve the ſame for ever.

And Pope *Gregory* called the Emperor *Mauritius* his Lord, and himſelf his Servant, declaring that he was ſubject to the Emperors Commands, and accordingly had done his duty in publiſhing a Law, which the Emperor ordered him to promulge, *&c.* And ſo ſhould the Popes now return to be Chaplains and Servants to their proper Maſter the Emperor, as their Predeceſſors were whilſt truly Chriſtian; and the Cardinals to be preaching Pariſh Prieſts of *Rome*, as originally they were.

CHAP. VII.

Of the Popes Abuſe of the Teſtimony of the Fathers.

Obj. HATH *not the Church of* Rome *the Teſtimony of the Fathers on her behalf.*

Anſw. The Popiſh artifices for ſuppreſſing old Records by forging new, or corrupting the autient copies of the Fathers is apparent. I ſhall at preſent only inſtance a few, S. *Cyprian* altered in many places; and whereas he ſaith, the Church is founded *ſuper Petram*. *Pamelius* changeth it into *ſuper Petrum*, upon *Peter* inſtead of upon a Rock; and *Ludovicus Vives* a *Romaniſt* aſſures us, that there were ten or

twelve lines put into the printed Copies of S. *Augustine, de civitate Dei*, asserting Purgatory, contrary to the antient Manuscripts. *Fulbertus Cartonensis* quotes S. *Augustine*'s saying of the Sacramental Bread, *this then is a figure*, the *Roman* Edition put in (*as a heretick will say*) when indeed S. *Augustine* saith so, and so speaks his own sense.

But alass, this wickedness which all men accompt is the same villany with suborning false witnesses, stopping the mouths of true, and counterfeiting hands and seals, is owned by the present *Romish* Church; and *Sixtus Senensis* doth highly extol Pope *Pius Quintus*, for his most Holy Decree, to burn all Books which he accounted Heretical; to purge all Catholick Authors, especially the writings of the Fathers.

To effect which, the *Belgick* Inquisitors (appointed by the *Roman* See) shall tell you, (*viz.*) we strike out (say they) many Errors, in other of the Antients we extenuate, and excuse them, or by faining a commentitious glos, either deny, or fix a commodious sense to their words.

Thus they served S. *Ambrose* his Works, cancelling and altering whole pages together, contrary to all the old Manuscripts, as appeared by the Original papers (which *Savarius* the Stationer shewed to *Francis Junius*, according to which) the Inquisitors had ordered him to Print that Edition, *Lugd. Anno* 1559. Omitting innumerable instances of like unjust dealings, I shall only add that memorable account which *Boxhornius*, one of their Divinity Professors at *Lovain* gives of himself; that he having been employed by the Inquisitors to strike out at least six hundred places of the Antients, that seemed to make against the *Roman* Doctrines, was so troubled in mind upon it, that it was an occasion of his turning Protestant: and made him resolve to quit that Religion which could not defend it self without such manifest Impostures.

And *Clemens* the Eighth, puts the Bible it self into his Index of prohibited Books, and all Editions but their own, condemned and burned by the *Roman* Church. Which abominable forging, evidently shews that the Pope and his Conclave find, that both Scripture, and all antient Records make against their Innovations, and would discover their Imposture if they were suffered to speak out, however the matter of fact is so evident, that the *Index expurgatorius*, the Book which directs these falsifications, is now come into Protestant hands, to the Eternal infamy of the *Roman* Church.

Now

Now let any rational man judge, whether they (who make no Conſcience to invent, alter, and impoſe, and again prohibit what ſeems to make againſt them, who dare write and pretend though never ſo falſe, and who dare corrupt the remains of Holy Saints, deceaſed) are any way fit to be intruſted with the Souls of the living? And whether they that give themſelves up to ſuch guides, do not unnaturally chuſe their own deluſion, and deſperately precipitate their own damnation?

CHAP. VIII.

Of Popiſh Abuſe of Univerſality.

Object. IS *not the Church of* Rome *the Univerſal Church?*

Anſw. *Romaniſts* have no peculiar right to this Title, for though they are made to believe as if there were no other Churches but ſuch as worſhip their Pope; yet Mr. *Brerewood* computes, they are not above a fourth part to thoſe who believe in CHRIST. For the *Greek* Church exceeds any other: and the Proteſtants in number and circuit of Teritory, are near equal to the Papal part, theſe are two fourth parts, and the Oriental Chriſtians, who regard not the Pope, and thoſe under Preſter *John*, or the *Abyſſine* Chriſtians, are another fourth part of Chriſtians.

Can any man think then the *Roman* Church to be univerſal, or the Catholick Church in this ſenſe, if they rightly conſider, that the Pope is not owned by the generality of Chriſtians in *England*, *Scotland*, *Ireland*, nor in the Plantations thereunto belonging, nor by thoſe of *Denmark*, *Sweden*, *Tranſilvania*, *Walachia*, *Moldavia*, nor by the large Church of *Ruſſia*, nor by the populous States and Provinces of the *Dutch*, nor by their Plantations abroad: nor by three parts of four of upper *Germany*, nor by two parts of three of the *Switzers*, nor by thoſe of *Geneva* and *Piedmont*, nor by very many in *France*, *Hungary*, *Poland*, &c. nor by all the oppreſſed Souls, that groan under the Popes Tyranny.

How many millions are there in the Eaſtern World, who own not the Pope, the Chriſtians of the *Greek* Church, properly ſo called under the three Patriarchs of *Conſtantinople*, *Alexandria*, and *Antioch*: thoſe of *Armenia*, (who are profeſſed Enemies of *Rome*, and yearly

Excommunicate the Pope, the *Georgian* Christians, with many other lesser names in *Asia*.

The *Abyssine* Christians in *Africa*, all these are not the *Roman* Church: beside even in the Western Circuit, have not Princes and Councils often condemned Popes? what a senseless pride is it then of *Rome*, to call her self Catholick or Universal, she being at best when she was Christian indeed, but a limb of it, and now the impurest of all. Besides, as to the pretended Universality of this *Roman*, that is to say of a particular Church, it began with *Boniface* the third, whose vile complyance with *Phocas*, that Heretick, Traytor, and Murtherer of their Master and Emperor, was both the bribe and price, that bought that Title, and not out of respect to the Pope, but in displeasure of *Cyriacus* of *Constantinople*, who from *John* his predecessor, had first usurped that Title of Universal Bishop: So that *Gregory* the Great of *Rome*, writing to *Mauritius* the Emperor touching the name of Universal, which the said Bishop of *Constantinople* had taken to himself, calls it a wicked, prophane, and blasphemous Title, a Title importing that the times of Antichrist were at hand, little thinking Pope *Boniface* after his decease, would presently usurp the same: and prove the Pope to be Antichrist by the confession of a Pope. And have not the Successors of that Traiterous, Heretical, Bloudy *Boniface*, exactly followed his steps to this present age?

CHAP. IX.

That Rome *is no true Church of Christ.*

THAT Church which overthrows and denies the only rule of Faith, is no true Church of Christ: but the Church of *Rome* overthrows and denies the only Rule of Faith. *Ergo*, The Church of *Rome* is no true Church of CHRIST.

For the proposition: the only Rule of Faith is the Scripture or written Word of God, *John* 5.39. 2 *Tim.* 3. 16. *Esay* 8.20. Now to overthrow this Rule, is to overthrow the foundation of the Church of God, which is built upon the foundation of the Apostles and Prophets, that is, upon the Scriptures of the New and Old Testament.

For the assumption, that the Church of *Rome* hath overthrown this rule, it is evident: for first she hath in the Council of *Trent* added another

another Rule of her own, to wit, Traditions and Human Inventions, which are contrary to the Scriptures, as CHRIST ſaith, *Matth.* 15. 16. For Gods Ark and Dagon cannot ſtand together. Secondly they overthrow the Scriptures the only Rule of Faith, while they ſubject the Authority and Senſe of it wholly to the Church of *Rome* or the Pope, ſo that Gods Word is not received of the Church of *Rome*, as it is the Word of God, but as the Word of men; contrary to the Apoſtle, 1 *Theſſ.* 2. 13. Mr. *Hooker* ſaith plainly, that in the point of Juſtification (which is the fundamental Doctrine of Salvation) the Church of *Rome* overthrows the foundation, and extinguiſheth the force of the Blood of JESUS CHRIST: ſo that it is no true Church. And Dr. *Whitaker* handling this Queſtion ſaith, the Church of *Rome* is not only not Catholick, to wit Univerſal, but that it is not a true particular Church of CHRIST. And Mr. *Perkins* upon the ſame Queſtion ſaith thus, as for the Aſſemblies of Papiſts, if thereby we underſtand companies of men holding the Pope for their head, and believing the Conncil of *Trent*; they are called Churches, but indeed they are no true or ſound members of the Catholick Church: for both in the Doctrine and the Worſhip of God, they raze the very foundation of Religion, as in the point of Juſtification, &c. And King *James* calls the Church of *Rome Babylon*. *Peter Martyr* calls it the Kingdom of Antichriſt. Doctor *Willet* in his *Synopſis*, plainly ſhews the Church of *Rome* to be no true Church, where in the name of all Proteſtants he ſaith, we deny utterly that they are a true viſible Church of CHRIST, but an Antichriſtian Church, and an Aſſembly of Hereticks, and Enemies to the Goſpel of JESUS CHRIST. Doctor *Carleton* alſo, the late Reverend Biſhop of *Chicheſter*, in his learned Book de *Eccleſia*, plainly proveth, and concludeth that the Church of *Rome* hath no Communion with the Catholick Church of CHRIST.

CHAP. X.

Rome *hath no lawful Ordination, nor a lawful Miniſtry.*

ROME hath no lawful Ordination; Firſt, in regard of the efficient cauſe, either remote as the Pope as Head, whence all their Miniſterial Power is derived, or immediate as the Ordainer, on whoſe intention their (*gratia gratis data*) dependeth: ſo that here

is a nullity in the very foundation of the Ordination of the Papal Ministry; it is derived from the Pope as head of the Clergy and Church, a Title meerly Antichristian and usurped, and so their Ministry is Antichristian. And if the Pope being Antichrist, and an Usurper, and Consecrating Bishops by vertue of his Papal Supremacy and CHRIST's sole Vicar, and *Peter's* Successor, cannot convey any power of Order upon his Bishops and Clergy: What lawfull Ministry can be expected in that Synagogue? So that a learned Father pronounced of them: *Negosub toto Papatu unum esse verum Episcopum.* And if they have not one true, or truly a Bishop, what shall we say of their Priests. Neither have they any Ministerial Grace, because it depends upon their Ordainers intention, and not upon CHRIST's Ordinance, Grace and Promise. Secondly they fail in the formal and final cause of Ordination, for they have added a new form, which overthrows the old, and which imposeth a new end; making the whole Essence and Use of their Ministry to consist in Priesthood, in the sacrificing of an Idol, and turning the office of a Minister into an Idol-sacrificing Priest.

Here Note, That as our Protestant Ministers have a Charge, and Calling, the Institution whereof is found in Holy Scriptures: for the Word of God speaks of Pastors, Doctors and Ministers, which is as clear as the day.

So the calling of the Priests of *Rome* falls necessarily to the ground, and is of no use: for in the Ordination of their Priests they are not charged to Preach the Gospel, but they are expressly established to be Sacrificers of the Body of JESUS CHRIST, which is an imaginary Charge, never established by JESUS CHRIST, nor practised by his Apostles; and whereof there is not any one word in all the New Testament: So that, that learned Dr. *Brevint* terms that *Roman* Priesthood, as far as it attempts to really offering, and sacrificing the Son of God, a most fearful Sacriledge. And *Calvin* writing to the King of *Poland*, says of the *Romish* Clergy, *Totum Sacerdotium Papisticum*, &c. The whole Popish Priesthood, is not only an impious profanation of the true Ministry, but an execrable contumely against CHRIST: so as whosoever is a Popish Priest, (untill he cast away that Title) he cannot be CHRIST's Servant.

I shall conclude with this Argument taken from the definition of true ordination, True Ordination is a Sacred Institution of CHRIST, whereby the person ordained, is invested with a power to preach the Word of God, and to administer the Holy Sacraments according to CHRIST's Ordinance.

But

But the Ordination used in the Church of *Rome*, is not according to CHRIST's Institution, to wit, whereby the person ordained is invested with a power to preach the Word of God, and to administer the Holy Sacraments according to CHRIST's Ordinance: therefore in the Church of *Rome* there is no true Ordination, therefore no true Ministry, therefore no true Church.

CHAP. XI.

That Papists are the greatest Sectarists in the World.

PApists are the most notorious Sectaries in the World, because they are most guilty of dividing themselves from all the rest, by their innovating new Doctrines, and imposing new Articles of Faith, and making dividing Engins and other impositions, which are the causes of the divisions; and then condemning the Churches of CHRIST for not yielding to their usurpations: beside they of *Rome* by their Excommunications, and barbarous murthers and hostilities, properly first departed from us, separating from the Primitive Church of CHRIST, and we then made a secession, that we might not be partaker of their Schisms and Heresies: beside the Protestant Church did not introduce any one new, nor rejected any one old Doctrine; but the reception of the old Doctrine, and the rejection of the new, is that which made the reformation.

CHAP. XII.

Of the Antiquity of the Protestant Religion.

BUT Papists wil ask, *Where was your Religion before* Luther? *Object.*
To which we Answer, where their Religion never was, nor *Answ.*
will be found, and that is in the Holy Scriptures, which was long before *Luther*, or the Pope either.

But we Protestants demand of them, Where was their Religion in the Apostles times, and several hundred years after CHRIST: Nay we demand of them where was their Religion before their Council of *Trent*, and let them Answer if they can?

Besides

Besides, let them examine their own *Ranerius*, that cruel Inquisitor of the Protestants of *Piedmont*, above four hundred years ago, who then gives this accompt of them: that of all Sects (as he terms them) they are of the longest standing, for some say they have continued ever since Pope *Silvester*, others say from the time of the Apostles, that there is no Land in which they are not, and that whereas all other Sects by the horridness of their Blasphemies against God, strike horror into those that hear them, these lead a righteous life, and believe all things well of God, only they Blaspheme the Church of *Rome*.

And other antient Records evidence, that those Christians of *Piedmont* were there placed by *Nero*, and have ever since continued in those parts of *Italy*, and have still maintained the same their Christian true Religion (which *Rome* so many centuries of years since hath debauched) to the very face of that *Romish* Antichrist: so that Antiquity (one great pretence of the new *Romish* Religion) is there (without any need of forein instance) confuted at home; which hath been the cause of so many Massacres (by the Popes instigation) on the persons of these Christians from time to time, so unhumanly perpetrated. And their Doctrine is ours in the main points, as appears by their confessions; so that by their Adversaries own acknowledgment (many hundred years since) they were of very great Antiquity.

And *Sigonius* finds them in *Millan*, *Anno* 1056. and might have found them in *Jerusalem* in the Apostles times by the name of Christians.

And indeed, the Religion the Protestant Church professes was perfect and complete many hundred years before the Doctrine and the Worship of the Church of *Rome* (as now it is) were in being.

Chap. XIII.

Of the Popes breach of every Commandment of the Lord God.

THE Rule of Human Life cannot be taken from so certain a Standard, as the Ten Commandments; and the expositions of these given in Scripture, chiefly our Saviour's Sermon on the Mount. Now let Malice it self appear to declare, wherein our Protestant Church strikes at any of these, or teaches men to disobey even the least of them! This is the most important piece of Religion.

And

And it is certain the deſign of revealed Religion, was to give men clearer notions of theſe moral perfections, to preſs them by ſtronger Arguments, and encourage our endeavours by ſuitable rewards and puniſhments, ſo that if any Religion contradict theſe morals, we are ſure it is falſe, for the revelation of Gods will, muſt be deſigned to make us better than we would otherwiſe be, following barely the light of nature, and not worſe.

If then the Proteſtant Church teacheth men to obey all and every the Commandments of God: and the Church of *Rome* overthrows morality, and contradicts all or any of the ſaid ten Commandments, we then may be ſure which is of God, and which is not: and how far this is done, be pleaſed to judge by theſe particulars.

God ſaith, and Proteſtant Miniſters teach, *Thou ſhalt have no other Gods but me.* Exod. 20. And that God alone is to be worſhipped. I.

But Popery is an Enemy to God, by its ſetting up Idols: To CHRIST by its new found Mediators: To the Holy Ghoſt by putting a Pope in his place.

And as to this Sentence, that God Alone is to be worſhipped: the Popiſh Doctors have blotted it out of the Indices of *Athanaſius*, and S. *Auguſtine*'s Works, and may not any ſober man ſuſpect the *Romiſh* Church, that deceives them in the firſt principle of Religion? but it will remain in S. *Matth.* 4. 10. to reprove theſe Impoſtures for ever.

God ſaith, and Proteſtant Miniſters teach, *Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing in Heaven above, or in the Earth beneath*, &c. *Thou ſhalt not bow down to them, nor worſhip them*, &c. II.

But Papiſts make graven Images, and reſemblances of things in Heaven, and bow down to them and worſhip them: beſides they make Images of God himſelf (who is a God inviſible) and repreſent him both in carved work and painting, which are uſed in their Churches, and are received almoſt every where, as *Bellarmin* himſelf confeſſeth in *lib.* 2. *of Images*, *cap.* 8.

And is not this contrary to this Law of God, which himſelf uttered with his own mouth, and wrote with his own finger: and is it not contrary to what God expreſly forbids in *Deut.* 4. and *Iſa.* 40. yet this they do notwithſtanding the penalty that is added to ſuch: *viz.* Confounded be all they that worſhip carved Images, *Pſal.* 97. 7.

God ſaith, and Proteſtant Miniſters teach, *Thou ſhalt not take the Name of the Lord thy God in vain.* III.

But Papists teach the Pope can dispense with Oaths and Vows, and may give a man leave to forswear himself and not to make good what he hath promised to God: among innumerable evidences, I shall only instance this, did not the Pope absolve *Philip* the Second of *Spain*, from the solemn Oath whereby he was bound to maintain the Priviledges of the *Netherlands*, which hath been the cause of the slaughter of many hundred thousand men in those parts?

IV. God saith, and Protestant Ministers teach, *Remember that thou keep holy the Sabbath day.* But the Papists allow Markets, Fairs and Interludes, besides their vast multiplication of holy days, made of necessity the observation of the Lords day slacken.

Again God saith, and Protestant Ministers teach, *Six days shalt thou labour*, &c. But Popish Priests forbid the People to work six days of the week on pain of a mortal sin: and thus they manifestly set themselves above God.

V. God saith, and Protestant Ministers teach, *Honour thy Father and thy Mother*, &c.

But Popish Priests maintain the disobedience of Children to their Parents, Authorized by their Church, when a Child enters into a Monastery or Nunnery, against his or her Fathers consent.

VI. God saith, and Protestant Ministers teach, *Thou shalt do no murther.*

But Popish Priests teach it's lawful to murther Kings, and those that oppose or deny this their Doctrine they condemn as Hereticks.

VII. God saith, and Protestants teach, *Thou shalt not commit adultery.*

But the Pope allows Stews and Baudy-Houses, and yearly receives a vast Revenue for the same, even out of *Rome* it self.

VIII. God saith, and Protestant Ministers teach, *Thou shalt not steal.*

But the Pope sets some Princes to invade others Rights and Inheritances: which is both their Doctrine and Practice, and so for many Ages have, and do set on publick Robbery, against the Eighth Commandment.

IX. God saith, and Protestant Ministers teach, *Thou shalt not bear false witness against thy Neighbour.*

But the Pope Excommunicates his own Papists for witnessing the truth for their Protestant Neighbours, witness in *Piedmont*, &c.

X. God saith, and Protestant Ministers teach, *Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Servant*, &c.

But the Pope wretchedly covets not only our own, our Wives and Servants Lives, Estates, Liberties, &c. But Satan-like, also useth all Stratagems to ensnare our Souls into the same perdition with himself.

himself. Now as you may here see *Romes* grand Impiety, so it's apparent the Protestants are safe, as to the most important piece of Religion: and Papists to add to all their other guilt, perswade the people, that a simple attrition with the use of their Sacraments, (without any real conversion of the Soul, or change of Life) is sufficient to Salvation.

But we know whoever goes to beat down the sense of sin, by the offer of pardon on any other terms but the sincere change of a mans life, destroys morality which is the Image of God in man, and that this is a moral matter and unchangeable.

Besides all these, the Popish Priests taking money for penance and absolution upon it for notorious sins; is so known an infamy, that we have the very Book in our hands (copied out of the Original in the Apostolick Chamber) setting down the Rates and Sums to be paid for Absolution, from the most horrid wickednesses. And Note, offences done against the Pope are always sold higher than sins against God.

Chap. XIII.

Of the difference between Protestant Ministers and Popish Priests, as to the Rule of Faith and Manners.

Protestant Ministers give the Holy Scriptures to be the Rule of Faith and manners unto all; they give addresses which may be followed, and exhort men to study, and strive to instruct them in the Holy Scriptures, and conceal nothing from them.

But Popish Priests forbid the People the use of the Holy Scriptures, because it alienates mens hearts from their way; they give them Service in an unknown Tongue, amusing them with Images, and exterior Ornaments, and forbid those Consciences they take upon them to Govern, to let any but themselves and their Confederates, know what Devotion they impose upon them: to all Books but theirs they make them blind, and deaf to all Discourses but their own. And as learned Dr. *Sall* saith, they will not permit them to know more than their Beads and some small Prayer-Book, with the Letanies of the Conception, or S. *Joseph's Santa Teresa*, &c. and a List of very great Indulgences for small Devotions.

Besides Protestant Ministers desire to have their Doctrine tryed by Friend and Foe, in the sight of the World, and will be judged by the Word of God.

But Popish Priests will be Judges of the Word of God, which argues their guilt, for when they are accused of Heresies and Blasphemies, they will be themselves Judge of the Question, and consequently will be both Judge and Party.

CHAP. XIV.

That Popish Baptism, Mass, and their Sacraments are Null.

AS to the Sacraments of the Church of *Rome*, their Council of *Trent* determined, that there are neither more or less, but just seven, whereas instead of seven the Church of *Rome* hath thirteen, for themselves say, that the Sacrament which they call Orders, is subdivided into seven, which have each of them a particular form, and different Ceremonies, *viz.* the Porters, Readers, Conjurers, Acolytes, Subdeacons, Deacons and Priests: but let them justifie if they can, their seven or thirteen pretended Sacraments in the mean time. The Protestant Church doth as clearly as the Sun, evidence that there are but two; and that these two are sufficient, seeing one of them (which is Baptism) is the Sacrament of our Spiritual birth and entrance into the Church, and the other (which is the Eucharist) is the Sacrament of our Nourishment and growth, untill we attain unto the measure of the perfect stature of our Lord JESUS CHRIST.

Matth. 28. 19. Now as to the Sacrament of Baptism; that is done in the Protestant Church, in the very form our Saviour appointed: and this the Papists do not deny.

But among them, they cannot be assured that they are at all baptized; since according to the Doctrine of the necessity of the intention of the Priest, to the being of a Sacrament, they cannot be assured of it; for an Atheistical Priest can spoil their baptisms: so that unless they can be certain of that which is impossible for them to know, I mean the intention of the Priest, they are not sure they were ever truly baptized.

Their Baptism Null.

Besides a Sacrament is a visible sign of an invisible Grace, which invisible Grace the Church of *Rome* destroyeth, whilst she placeth the Grace

Grace in the Sacrament it ſelf, as *Seſſ. 7. de Sacramentis Canon. 6.* denying and accurſing only Faith in Gods promiſe to be ſufficient to receive Grace. Thus they deſtroy the nature and uſe of CHRIST's Sacraments, and of Baptiſm in ſpecial, while they ſeparate it from the Doctrine of the Word of God; and from the neceſſity of Juſtifying Faith: So that Church is quite removed from the foundation and built upon another, a falſe foundation. Thus they make a very Idol of their Sacrament, and of their Prieſt together, while to theſe they attribute that Grace which the only Author and Fountain of True Baptiſm can give: they preſent their Children in the Faith of that Church which denies True Faith in CHRIST.

Moreover they deny federal holineſs, to keep up their *Opus operatum, i. e.* whoſoever is Baptized by their Maſs-Prieſt, is by that very work done Converted, *&c.* And thus by their fantaſtick Converſion, they ſeek to fruſtrate their real Converſion, and by their counterfeit Chriſtianity they force to overthrow the Covenant of the Goſpel, Spiritual Regeneration, and indeed the Foundation of all True Chriſtian Religion.

And as to the Sacrament of the Euchariſt, the Proteſtant Church therein indeavours to raiſe up a mans heart to JESUS CHRIST which is in Heaven.

But that of *Rome* abaſeth JESUS CHRIST, and puts him into the hands of men, they make their breaden God, adore, and then eat him up: and according to their Doctrine, CHRIST did eat his whole ſelf, and drink his own body; for they will have the Body to be in the Cup, which is highly ſcandalous to *Jews* and *Turks*.

The *Romiſh* Church alſo teaches, that CHRIST is offered often in the Sacrament of the Maſs, which is directly contrary to the Apoſtle, who expreſly and without contradiction ſaith, that he is not offered often.

They further Teach the Maſs is an unbloody Sacrifice, and yet Propitiatory for the Remiſſion of Sins of the quick and the dead.

This directly oppoſeth the Apoſtle, who ſaith in expreſs words, without ſhedding of blood there is no Remiſſion, and where there is Remiſſion of ſins there is no more Offering for Sin: but in the Sacrifice which JESUS CHRIST Offered to God on the Croſs, there is Remiſſion of Sins, therefore there is no more Offering for Sin, and conſequently it is falſe that the Maſs is an Offering for Sin, and a Propitiatory Sacrifice. Beſides in all Sacrifices, that which is Offered muſt be Conſecrated, and they pretend to Sacrifice the Body of our Saviour, which cannot be Conſecrated; for who can Conſecrate

The Mass Null. the Son of God, who is he alone that doth Consecrate us: so then the Sacrifice of the Mass doth in this appear to be null.

Now as to the Institution of the Lord's Supper, our Lord JESUS CHRIST presents the Cup to all those to whom he had distributed the Bread, saying to them, *Drink ye all of this*, &c.

But the Church of *Rome* forbids the People the use of the Cup of the Lord, *&c.* and this with a *Non obstante*, notwithstanding the Lord's Command to the contrary.

And thus directly and formally opposeth JESUS CHRIST and his Apostle S. *Paul*, who ordains in express words, *Let a man examin himself, and so let him drink of that Cup.*

And as for these words, *Take eat, this is my Body*, it must be either *cibus Animæ, vel Corporis*, and then if bodily food, how can it nourish the Soul? and if spiritual food, how can it enter into the body? Besides *Deus non potest facere quæ naturæ suæ sunt contraria.* Now *Ambrose* resolves this with us, and saith *Corpus nutritur pane Symbolico, anima vero corpore Christi.* Which agrees with the whole scope of the Scripture, speaking of it every where in a spiritual sense, and figuratively.

Moreover if CHRIST's Body be really present in the Sacrament, as Papists affirm, where is the outward visible sign? And the Institution of the Eucharist being but to last *usque quo venerit*, until I come, if CHRIST be really, corporeally, and substantially present in the Sacrament, as the Church of *Rome* teacheth her Creatures to believe upon pain of Damnation, their Transubstantiation, is a meer cheat, for the Sacrament it self then ceaseth,

Their Sacraments Null.

CHAP. XVI.

That Popish Miracles are Null.

MIracles were the first foundation (as a learned Author affirms) and most authentick proofs for invocation of Saints, veneration of Images and Reliques, Pilgrimages, Purgatory, Monastical Vows, and most of the gainful articles of the *Roman* Church. As for those, I appeal unto any that have any Fear, Zeal, or Love for the Lord JESUS, whether it be not offensive to such to observe their Legends stuft with greater Miracles wrought by some of their fabulous Saints, than ever JESUS wrought, and to hear so many of

of their Church ſay, that their S. *Francis* did more Miracles than CHRIST himſelf! though S. *Chryſoſtom* ſaith, that there were no footſteps of the power of Miracles left in the Church in his time. And S. *Gregory* thinks them unneceſſary among believers, and ſo do many others, yet in the dark Ages, Miracles were frequently pretended, as wrought by Saints living and dead, as appears by the Legends of their Church, which Relations are ſo ſenſeleſs, ſo ridiculous, ſo impoſſible and unlikely, ſo little agreeing with Chronology, Hiſtory, or Geography, that many of their *Roman* Writers are aſhamed of them: hence their own *Canus* complains, that theſe Authors of Saints Lives with falſe and counterfeit fables, have blemiſhed the Lives of Saints; and the ſame Writer ſaith, that the Author of their ſo famous golden Legend, was a man of an Iron Forehead, and a Leaden Soul.

CHAP. XVII.

That Saints know not the hearts of men.

BUT Papiſts will ſay, *Do not Saints know the hearts of men?* We Anſwer No, for *Solomon* expreſly declares in his Prayer in the Conſecration of the Temple, (an occaſion in which he was eſpecially guided by the Spirit of God) *That thou, even thou only knoweſt the hearts of the children of men*: and again in *Eccl.* 9. 5, 6. *The dead know nothing, and have no Portion in the things that are done under the Sun.* *Object.* *Anſw.*

CHAP. XVIII.

Whether Papiſts worſhip Saints with an inferior Worſhip, and of the Blaſphemies of their Roſary-Worſhip.

PAPiſts ſay they worſhip Saints with an inferior worſhip: but that this is not ſo, you may ſee in their very Roſary, otherwiſe called the Virgins Pſalter; for is not that made up of ten *Aves* to one *Pater* to God. Her they have created the Queen of Heaven and of all the World, and leaving unto God the Throne of Juſtice, they have given her the Throne of Grace, to which Sinners may appeal

appeal from the sentence of the Throne of Justice; herein they exalt the Creature in the opinion of the people above the Creator, for all appeals are made from an inferior to a superior Court. Secondly, they thereby estrange men from God, for those that believe it will be sure to go to the Throne of Grace (that of the Virgin) and let God alone in his Throne of Justice. The directors of the Consciences of those of the *Romish* Church are full of these; *Viegas* the Jesuit saith, this is the Virgin *Mary*, with whom God hath divided his Kingdom, for God hath reserved Justice for himself, and given Mercy to his Mother, wherefore if any find himself aggrieved by the Court of Justice, let him appeal to the Throne of Mercy, the Mother of God, the Lady *Augusta*.

And their S. *Bonaventure*, hath caused her to be adored by the Heathenish Title of the Queen of Heaven, and to be invocated by the impious name of the Mother of the whole Trinity. And hath transported all the addresses made to God in the Psalms, to our Lady, viz. *Let our Lady arise, and let her Enemies be scattered. I will sing of the mercies of our Lady. Save me O Lady for thy Names sake. In thee O Lady have I put my trust, I shall never be confounded. Our Lady is our refuge and strength, our very present help in trouble.* And that nothing be wanting to the height of Impiety, that their blasphemous Saint hath expelled the Son of God from the right hand of Godhis Father to give place to his Mother. *The Lord said to my Lady, sit thou on my right hand, till I have made thine Enemies thy Footstool.*

And their S. *Bernardin* of *Senes* saith, All serve to the Empire of the Virgin, and of God himself.

Let all Christians that are in their right senses, judge whether those blasphemies owned by the Church of *Rome*, and these her enormities of foul Doctrine, do not shew her self to be the Mother of all Abominations, and the Synagogue of Satan?

CHAP.

CHAP. XIX.

That the Scriptures are the true ſtandard, to try and know good from evil Spirits.

YET is it not a ſtraightning to the Spirit of God, to bring all Miracles and Revelations to the touchſtone and examen of the Scripture? *Objct.*

If the Scripture were a Rule formed by man, or by Angels, the Spirit of God could not be ſubject to any Rule ſo much below it ſelf. But all Scripture being of Divine Inſpiration, holy men of God ſpake as they were moved by the Holy Ghoſt, ſo that it is of great uſe againſt the wiles of the Devil, to have a certain and fixed ſtandard, to which we may bring any thing that is broached under the name of Spiritual Truth, and may thereby (as the Scripture ſaith) try the Spirits whether they be of God; and may know the voyce of the Holy Spirit, and good Angel, from that of Satan, even when he transforms himſelf into an Angel of Light: and it is an honour to the Spirit of God, which (by means of ſuch a ſtandard and rule) appears ever like himſelf, that is, uniform and conſtant, without any variableneſs or ſhadow of changing. *Anſw.*

CHAP. XX.

Whether the Scriptures Interpretation be diverſe?

BUT is not the interpretation of the Scriptures diverſe? *Objct.*

The Ignorance and perverſeneſs of Interpreters cannot in the leaſt take away the Honour from the Scriptures of being a ſtandard and rule in ſpiritual things, no more than the ignorance and perverſeneſs of a man in giving the interpretation of the Law, ſhould detract from the honour of its being the rule and ſtandard of judging in Civil things. And indeed it is various, not in reſpect of the things ſpoken of, but in reſpect of mans Vanity and Ignorance. Beſides it's the known practice of the Papiſts (by obſcure Allegories) to draw a veil, and caſt thick clouds betwen us and the Scriptures, and then cry out, they are myſterious, obſcure, dark, hid. But if *Anſw.*

our Gospel be hid (as the Apostle saith) it is hid to them that perish, in whom the God of this world hath blinded their Eys, and then they cry out there is a defect in the Object, whereas the way by which they would enlighten it, renders it a thousand times more dark: thus running from the Holy Scriptures and the way which the most wise God hath fitted for our converse with him in Spirituals, they blindly give themselves up to the conduct of such Guides whose practice and interest it is to mislead them, and slighting that way of converse which God hath made their portion here below, they lose the blessings of their present state, and all those Influences which God conveys unto us by mediums of his own fitting; and instead of increasing in knowledge, they subject themselves to the dreaming vanities of human inventions, and grow vain in their imagination, and have their foolish hearts darkned by that Prince of darkness: as appears by their heretical opinions.

CHAP. XXI.

Whether some Scriptures are not hard to be understood, and to whom?

Object. YET *is it not affirmed by S.* Pet. 2 Peter, 3. 16. *that some things in S.* Paul's *Epistles are hard to be understood?*

Answ. But who doth this hardness or difficulty here spoken of hurt? but men unstable and unlearned, whose corruption and depravements makes unstable: men that are double in their ends, and therefore unstable in their ways, as appears by their wresting, and destroying of the Scriptures there spoken of, and not only those hard places, but others also to their own destruction: whereas the Scriptures afford us a very clear light, for directing our belief in the most important things, which if we study with due humility and syncerity, imploring God for the Grace of his Holy Spirit, for our instruction and assistance; and using our utmost endeavours we shall not be overcome, nor perish in sin or error; but shall be preserved from them.

CHAP.

CHAP. XXII.

Of the Popes farther Abuse of the Scriptures, with other of their practical Enormities.

THE *Roman* Church commands under pretence of Religion, on certain days to abstain from certain meats; and forbids Priests to marry.

And thus directly opposeth, and expresly teacheth what this great Apostle Saint *Paul*, calls a Doctrine of Devils, *Col.* 2. 2 *Cor.* 10. 2 *Tim.* 4. 1, 2, 3.

The Popish Church professeth to believe that JESUS CHRIST is on Earth in respect of his Human Nature.

Which is contrary to what he himself saith in S. *John*, chap. 12. & 16. and contrary to the expres words of S. *Peter*, *Acts* 3. that the Heavens must receive him until the time of the restitution of all things.

Papists teach that the Souls of those that die in the Lord are tormented after this Life in a Fire which they call Purgatory.

Which is directly contrary to the Holy Ghost, who declares in expres terms, *that blessed are the dead that die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their Works do follow them.* And against the expres words of the Book of Wisdom (which was Canonized by their Council of *Trent*) *The Souls of the Just are in the hands of God, and no Torment shall touch them.*

As to the methods whereby Popes crept into their practical Enormities, it's observable that *Rome* for the advancement of her Popes of the first Ages forged many Epistles, which are by themselves since confest spurious; and carried on their designs by forging Writings, Deeds, Miracles, Visions, Propheſies, *&c.* and to all these have added this, the Rule of *Constance* which stands them in great stead, That no Faith is to be kept with Hereticks, *i. e.* with such as are not of their opinion. And this is so far heightned by their Casuists, who aver that a Law or Covenant obligeth not when a man hath no intention to oblige himself, so that a man may swear with his outward man, yet his inward man is free, hereby they can promise and never perform, speak and swear one thing, and intend another: insomuch that if a *Romish* Priest be called in question, he may answer No,

having this mental reserve, that he is no Priest of the Devil. By such means they have a notable help at a dead lift, to keep their Proselytes close to their Faction, who if they be broughht upon Tryal of their Lives, may say and swear they know no more of this—or that—than the Child unborn, if they have this reserve, they knew no more of this or that with an intent to let you know it. All which exactly hints to the followers of the Beast mentioned in the Revelation of S. *John*, *That they received a mark in their right hand, and in their foreheads*; they can sometimes own it and sometimes hide it, as they please. Hence proceeds their *Pia fraudes*, *pia mendacia*, their equivocations, their godly deceits and lyes, as are made and told for the advancement of their Religion, and to stir up Devotion. Hence they bely their Adversaries in their Lives, Doctrine and Death, as we know in *Luther*, *Calvin*, *Beza*, Bishop *King*, and others.

Hence they counterfeit false Fathers, and by their said Index, make the true ones speak as they list, and thrust a thousand of lies on the poor people: as the History of *Loretto*, the *Dalmatian* Priest, who having his bowels plucked out of his body by the *Turks*, took his guts in his hand (if we will believe it) and went many days to *Loretto*, and there was cured: they also abuse the credulous people by their Legends in *Latine*, *English*, and other Languages: That the power of S. *Patrick*'s Prayer (as they write) made a sheep bleat in the belly of him that stole it: and of an Heretick who was Converted by seeing S. *Anthony*'s Horse worship the Host, with innumerable such ridiculous fopperies. And as to the steps whereby Popes climbed up to their Pride, Pomp, and Grandeur, the Popes (from being plain preaching Bishops as they were at first, who were then always chosen by their Master the Emperor, untill after *Charlemaign*) they first neglected their said Masters choice in their Election: and to bar them for the future, rebelled against them, and to make themselves more secure, they set up the Order of the Canonists and Scholasticks, against the Power of the Civil Law, which antiently maintained the Right and Power of the Emperors and Princes; and they confirmed these Canonists and Decretals to be unquestionable, thus as much as in them lies to annihilate the Authority of the Holy Scriptures. Then they gave themselves the Title of Lord of *France*, and of all the habitable World, and forced the Emperors to submit to them, even as to hold their stirrups: and make it a fundamental point of their Religion, that the Pope can Depose and Murther Princes, and not content with all this, they also *Lucifer*-like, assault the very Seat of God, sitting in the very Temple of God; and is not this then that very

very Antichrist indeed? And all this have they conspired into, from being Servants of the Emperors, verifying the old Proverb, set a beggar on horseback and he will ride to the— *En Epulum Diaboli, sic sic glomerantur in unum innumeræ pestes Erebi*, Claud. Since Popes then esteem Rebellion against God, and Princes to be Religious: and accompt those that are obedient to Gods Laws, and to their lawful Princes, Hereticks: who would not be such Christian Hereticks? And who would be of that rebellious Antichristian Religion? whose principles if their creatures be true unto, they must abandon choice, and obey their Superior right or wrong; and every immortality he commands is duty upon damnation, the more contrary to their reason and averse to their nature, the greater merit. A Religion that would make men Pious by Impieties, that causeth a world of murthers and incendiaries, desolation of Cities, and whole Provinces, that is destructive to all Government, the abyss of abysses, and Sea of abominations?

Against such prodigious impostures, S. *Paul* saith, and Protestant Ministers teach, that God is angry with such sins: and that God gives over such to a reprobate mind, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murther, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to Parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they that commit such things are worthy of death, not only to do the same, but have pleasure in them that do them. *Rom.* 1. 28, 29, 30, 31.

CHAP. XXIII.

If Mahumetans, Jews and Pagans, have not a more certain Bona Fides *than Papists have.*

AS for Jews, Pagans and Mahumetans, we cannot deny but they have a more certain *Bona Fides* than Papists: for Jews who see not beyond the Old Testament are tolerable, and Pagans by their natural darkness without revelation are excusable and *Mahumet* was so honest to own what he would be at: and all these, if Enemies yet not Traytors, but the Pope professing Christianity, doth in

Doctrine and Practice renounce it, and presuming to be the Catholick, doth Treacherously Massacre to his utmost, all that worship CHRIST, instead of his pretended Vicar.

CHAP. XXIV.

Of Popish designs in their implicit Faith, Auricular Confession, freeing Ecclesiasticks from the Obedience of their Princes, forbidding Priests to marry, and Purgatory.

AS to implicit Faith, this their Doctrine (which is below the honour of true Religion to desire to be taken upon truft) is a policy of their Priests to secure their evil practices from being enquired into, and a device to make their disciples depend on them as infallible Oracles, who can by this means lead them blindfold whither they will, and impose any thing on them, that serves their Interest, under the pretence of Religion.

And for Auricular Confession: this was of old voluntary to a Divine, and only used in case of a troubled Conscience, or strong Temptation, but Popish Priests make it now necessary; and wherefore? but to make themselves Masters of every mans secrets, to discover the least inclination of their proselytes to leave them; to keep the Laity in awe, and make them venerate and depend upon their ghostly Father as their Guide, who hereby hath them all at his mercy: and yet their Doctors affirm, it's lawful to discover what is revealed to them in Confession in some cases, especially if it concerns the *Roman* Church; and accordingly they can draw what they will within some head of Religion, and then they have this salve, that it concerns their Church.

As to their freeing Ecclesiasticks from the Obedience of their Natural Princes Authority, this they do that the Pope may have Subjects Numerous and Potent to give Intelligence and abett his Interest in the Bowels of all Kingdoms.

Now as for their forbidding their Priests to marry, this they do that what they have cheated or scraped during their Lives, the Pope who challenges it, may have all at their death, this they properly call the spoyls of the Clergy; so that a Rich Clergyman can no sooner fall sick, but the Popes Collectors gape about him for his Goods,

Goods, and ſet Guards about his Houſe, by which means Biſhops have not had left ere they were dead, a Candleſtick or Cup to drink in; yea they have been deſerted upon their death-beds, and famiſhed for want of meat to eat: may all that bind themſelves ſlaves to ſuch a Maſter be ſo deſervedly uſed.

And as to their Purgatory, their Prieſts (viſiting men in their extream ſickneſs) terrify dull Sinners with their crimes, who frighted in a ſort out of their wits, together with their inſinuations, are wrought to part with their ready Moneys and Lands, to avoid the imaginary fire of Purgatory, running at the ſame time into the real Torments of Hell by their wicked Life.

And indeed this Purgatory and Prayers to deliver Souls from thence (being a novel fancy) was feared and ſuſpected by ſome of themſelves, but at length it was Countenanc'd and Decreed by that Church, thereby to oblige the people frankly to part with their Moneys, for themſelves or deceaſed friends, to thoſe who ſell their Prayers ſo commonly, that they occaſioned that Proverb, *No Peny no Pater Noſter*, and to convince us that money is the only thing ſought by the Church of *Rome* in thoſe Abſolutions, the ſaid Book of Rates tells us, that thoſe Acts of Grace cannot be granted to the poor who have nothing, and therefore cannot be comforted. Do not our *Engliſh Romaniſts* then hug their Chains, and Adore thoſe that abuſe them with ſuch fripperies and new Articles of Faith, to carry on the deſigns of the impoſers, and the deſtruction of their over credulous confidents?

Let any rational man judge whether thoſe things theſe call Religion are not meerly arts to enſlave the people and enrich themſelves: for what the Popes ſteal is their right, and what they cheat muſt be their due, and from ſuch Arguments as theſe they ſay all they can ſay for Popery; ſo that they ſecretly laugh at the peoples credulity, who will be impoſed upon by them: As that Cardinal to the people, that flocked about him, *Qui vult decipi, decipiatur.* And as that blaſphemous Pope ſaid, *O quantum lucri attulit vana iſta fabula Chriſti.*

Whether bad Actions may not happen in a good Religion? as of old in the Church of the Jews. *Object.*

Thoſe corruptions in the Church of *Iſrael* were only *de facto*, but not *ex decreto*, they were not ſolemnly ratified by Decrees and Canons. But the horrible abominations in the Church of *Rome* are not only of Practice, but they alſo ſtand upon their irrefragable Decrees, &c. *Anſw.*

and

and that under most direful Anathema's, to be observed of all their party as the inviolable Rule of their Religion: which cannot consist with the Doctrine of Salvation.

CHAP. XXV.

Whether Protestants do not hold a Papist may be Saved.

WE say as a man that hath the Plague may live, but not by the Plague; so Popery being the bane of Christianity, and enmity to mans salvation, those that are saved among them must be saved from Popery not by it: as famous Bishop *Jewel* (*def. Apol. par. cap.* 22. *div.* 1.) saith, if we should content our selves to turn to the Pope and to his Errors, we should kindle Gods wrath against us, and clog and condemn our Souls for ever. And in another place he saith, so the case stood that unless we left the Pope, we could not come to CHRIST. And Doctor *Broughton*, God can save a man at the last, but as Gods word is infallible, so said he if a man lives and dies in the Faith of all the Articles of their Council of *Trent*, he cannot be saved. Doctor *Whitaker*, a man for his Learning and Judgment approved of the Churches of CHRIST abroad, and of this of *England*, saith thus of *Rome*, *Quare deserendum esse dicimus ab omnibus*, &c. Wherefore we say she ought to be forsaken of all men who will be saved, because it is not any true Church at all, nor any salvation to be hoped from it: and he proves the Church of *Rome* (amongst many other Arguments) to be no Catholick, no Apostolick, nor a true Church, from the Council of *Constantinoples* four Notes.

Dr. *whit. de Eccl. con. qu.* 6.

For she holds not the Catholick Apostolick Faith, because she hath not the pure Preaching of the Word, and the right and lawful Administration of the Sacraments, observed by the Apostles, and instituted by Christ. She overthrows the Foundation, to wit, Justification by Faith, and many other Foundations, to the number of 18, set down by Dr. *Whitaker*, therefore they cannot be saved, saith he persisting therein, *ergo nulla Ecclesia.*

For Argument, That Church wherein Salvation ordinarily, or by ordinary means cannot be hoped, is no True Visible Church of CHRIST.

But in the Church of *Rome* Salvation ordinarily, or by ordinary means

means cannot be hoped for, therefore the Church of *Rome* is no true visible Church of CHRIST. For the proposition it is a Maxim, *extra Ecclesiam nulla Salus*, out of the Church no Salvation, necessarily implying that Salvation is only to be found in the Church, so that no Salvation, no Church of CHRIST, also that a true Church of CHRIST must needs have the ordinary means of Salvation.

For the assumption it is proved divers ways, as thus, the Preaching of the Gospel of the pure Word of God, is the only ordinary means to beget Faith unto Salvation, *Rom.* 10. 14, 15, 17. Now the Gospel, Word and Faith of Salvation is not permitted to be preached or believed in the Church of *Rome*. Whereupon the Learned *Chemnitius* saith of the Church of *Rome*, *Infelicem ergo Ecclesiam*, &c. O unhappy and miserable Church, for whom the Council of *Trent* decrees, it unlawful to Believe, to Preach, or Teach that Blessedness of Man, confirmed by the Testimonies of *David*, and of all the Prophets! For the purpose they may not Preach nor Teach the Saving Doctrines of Salvation, as the justifying Faith, which is an affiance particular and certain justification by Faith, consisting in the sole imputation of CHRIST's Righteousness, and the like.

Doctor *Reynolds*, another shining Light of the University of *Oxford*, in his Verses upon the third conclusion handled in the Schools, *November* 3. 1579. saith, If that ye seek Eternal Life, see that ye *Rome* forsake.

Mr. *Perkins* in his *Reformed Catholick*, in the *Prol. Sect.* saith, That all those that will be Saved, must depart and separate from the Faith and Religion of the present Church of *Rome*: he also writ a Treatise to prove a Papist cannot go beyond a Reprobate. The same do all Protestants affirm of all those in whom Popery is predominant practically, and overcometh Christianity.

Here is the Judgment of those Learned Divines, and therein the consent of both the Universities, *Oxford* and *Cambridge*: for their Books were allowed for Printing by the principal Doctors of the several Universities then resident in them.

Nor is it to be taken for the Judgment of the Universities only, but also of the whole Church, as it appears evidently by the continuance of it from time to time, in the writings of those famous Learned Men successively one after another. It was divers years proclaimed openly in the publick Schools by Doctor *Reynolds*, ratified after by Dr. *Whitaker* in his publick Lectures of Divinity, and confirmed by Mr. *Perkins*, and by every one of these published in print, with the Approbation of our Church and State.

And this hath been the judgment and practice of the Churches of God in all the Protestant Countries, for the space of more than a hundred years, to declare and testifie our separation from the Church of *Rome* in respect of Faith and Religion, to be a matter of absolute necessity, especially if we consider that every Parish Church throughout the whole Land, is enjoyned to have the Book of Bishop *Jewel* with the rest of his Works for all men to read, and that they were all new Printed to that end.

CHAP. XXVI.

What is the Sentiment of the Church of Ireland, *of the Religion of the Church of* Rome?

DOctor *Downham* Bishop of *London Derry*, in his Sermon preached before the Lord Deputy of *Ireland* and the whole State, *April* 22. *Anno* 1627. having taken for his Text, *Luke* 1. 74. In the midst of his Sermon, openly read the Protestation subscribed by the Archbishop, and all the Bishops of that Kingdom, That

I. The Religion of the Papists, *i. e.* of *Rome*, is Superstitious and Idolatrous.

II. Their Faith and Doctrine Erroneous and Heretical.

III. Their Church in respect of both, Apostatical.

To Sell them therefore Toleration, is to set Religion to Sale, and with that their Souls, which CHRIST Redeemed with his Pretious Blood.

To give them Toleration, is to make our selves accessory to their Abominations, and to the Damnation of their Souls.

CHAP.

CHAP. XXVII.

That the Popes of Rome *have no true Succession, even by their own Laws.*

HAVE *not the Popes of* Rome *their Succession from the Apostles?* *Object.*
They cannot succeed to the Apostles Inheritance, who have *Answ.* not the Apostles Faith, and that only is the Catholick Church, which retains the true Worship of God: but the Church of *Rome*, (as it consists of *Trent*) neither retains the Old Religion of the Scriptures, nor that of the Primitive Church in general, nor that of the Antient Church of *Rome*; for they have omitted, added and altered so many points, that though *Rome* hath the Old Name, it hath long since lost the Old Faith: so that we may now seek *Rome* in the midst of *Rome*, as *Juvencus Vitalis* saith, for she hath not now the Faith, the manners, nor the worship of the Primitive *Roman* Church. For it appears that in the time of the Old Religion of *Rome*, you might then have seen there, Churches without Images, Priests under no Vows of Single Life, no Transubstantiation nor half-Communion, but the true Sacrament Celebrated in a known Tongue, and Prayers and Letanies in a known Tongue also, without any names of Saints, or *Ora pro nobis*, they had then no Jubilees, no Indulgencies, no constrained *Cælibats*, no customary Auricular Confession, no Apocrypha in the Canon of Scripture, nor the rest. And as to Popes succession, what shameful interruptions and ruptures by Schismaticks, Murtherers, Hereticks, *&c.* condemned by General Councils, and other uncapable persons, the pretended Succession of *Rome* is accompanied with, beside the Novelty of their Usurpation it self, together with the Conjurations, Perjuries, Bribery, Murthers, *&c.* that are the usual Artifices of obtaining the Papacy is manifest, and besides all this, their very Election hath also by their own Laws many Ages since been void and null, as a Learned *Romanist* hath long ago proved, which was addrest to the Emperor, and to all Kings and Princes of the Christian World? and presented to King *James* of blessed memory, who caused it to be Printed, and *Anno* 1622. it was Englished and the Book to this day unanswered.

The Learned Doctor *Sall* hath also fully discovered their collusion and filthy Practices of those Elections, and proves that *Sextus Quintus*, *Clement* the Eighth, and *Paul* the Fifth, were no Popes, and the Cardinals made by them no Cardinals, and had no Power to Elect Popes by their own Laws. What are then the Popes Elected by such Cardinals to this time? All whose Authority and Succession, was and is void, even by their own very Laws: yet upon this rotten thread hangs the Headship of the pretended Vicar.

CHAP. XXVIII.

If the Popes long outward Prosperity may not be an Omen of their final Ruin?

Object. *BUT hath not the Church of* Rome *had a long continued Peace and Prosperity? Whereas the Reformed Churches have been still most of them in troubles and afflictions.*

Answ. Omitting that *Rome* hath been still one grand cause of all their afflictions, we say it's true that the Church of CHRIST is sometimes fluctuant, as the Ark of *Noah*, sometimes moveable as the Ark in the Wilderness, and sometimes at rest as the Ark in the Temple: in persecution, in removes, in peace, having this Motto, *Premimur, non opprimimur.*

But the Popish Church though she saith in her heart, *Sedeo Regina*, I sit a Queen, and am no Widow, and shall see no sorrow, (which is *Babylons* voice saith, *Augustine* and *Aquinas*) therefore shall her plagues come in one day, death, mourning and famin, and she shall be utterly burnt with fire, for strong is the Lord who judgeth her; as she hath fallen culpably, so shall she fall penally, like that of *Jericho* which can never be reedified: as *Sibylla* long since foretold, *Tota eris in Cineres, quasi nunquam Roma fuisses.* When the Wars began in *Germany*, *Anno* 1619. a massy stone fell down upon a great Brass Image of S *Peter*, that had *Tu es Petrus*, &c. fairly embossed upon it, standing in S. *Peter*'s Church in *Rome*, and so shattered it to pieces, that not a Letter of that Sentence (whereon *Rome* founds her claim) was left whole to be read, saving this one piece of the Sentence, *Ædificabo Ecclesiam meam.* I will build my Church; this was left fair and entire.

CHAP.

CHAP. XXIX.

Of the diſunion and diviſions that are in the Popiſh Church?

NOW whether the greateſt Unity be in the Proteſtant Church or in the Popiſh, you may ſee by theſe parallels.

The Proteſtant Church hath but one head, JESUS CHRIST, which all Chriſtians do unanimouſly acknowledge.

But the Papal Church hath another head, *i. e.* the Pope, which moſt of the Chriſtian World diſowneth: and what that is, whether a Pope or a General Council or only both conjunct, themſelves are not agreed; beſides, thirty times at leaſt, their Church hath had more heads than one at once, and often many, one being for one, and another for another, ſo ſchiſmaticall were they.

The Proteſtant Church hath the ſame Articles of the Creed, and the ſame Canonical Scripture as their Religion, which all Chriſtians own.

But the Papal Church hath invented and added many new Articles of their Faith in their *Trent* Council, quite oppoſite to the Chriſtian Faith, which moſt of Chriſtendom diſown.

The Proteſtant Church hath the pure Chriſtian Worſhip in Prayer and Sacraments, and hath no more than moſt Chriſtians are agreed in, and it leaves out nothing but mens additions.

But the Popiſh Maſſes, Sacraments, and other acts of Worſhip, are ſuch which moſt of Chriſtians reject: and to ſhew their diſunion amongſt themſelves, there are more Books written by Papiſts againſt each other, than are by all the Sects of Chriſtians in the World ſet together.

Beſide there are more of Parties and Sects amongſt them, than among any other, Jeſuits, Dominicans, Thomiſts, Scotiſts, Nominals, Reals, Franciſcans, Benedictins, Carthuſians, Carmelites, and many others.

And if they ſay they have a common ſtanding infallible head who ends all eſſential differences among them, this cannot be, ſince Papiſts as aboveſaid are ſome for the Pope, others ſay the Council is Judge, others that the Pope and the Council together are the Juge, others

say it is the body of the Church throughout the World that ought to be the Judge. Now as for the Popes, how many of them have been condemned for Hereticks, Murtherers, and Sorcerers, and other abominations, besides their general ignorance in Divinity is apparent: and for Councils, they have had none these 115 years, so that if either a Council without the Pope, or with him be the Infallible Judge, they have long ago lost their Infallibillity.

Besides that that is quite otherwise, I shall instance in the utter differences that are between the Dominicans and the Franciscans in these grand Opinions touching the Conception of the Blessed Virgin, the Franciscans holding her immaculate Conception, according to the Revelation of their S. *Bridget*: and the Dominicans preaching directly the contrary, according to the Revelation of their S. *Catharine*: Now one of these must certainly be false, what becomes then of the Popes and their Councils Infallibility, who have so largely owned and approved both, is not then their common standing Judge, an Infallible Cheat and Jugler?

CHAP. XXX.

That Papists are no true Catholicks.

Object. BUT *are not those then of the Church of* Rome *true Catholicks?*

Answ. Christians were termed Catholicks, *ex Obedientiâ omnium mandatorum Dei*, from their Obedience to the whole Faith of CHRIST, in Doctrine and Mannes: and he that wilfully offends in one is guilty of all, and therefore those who through nefarious Pride, forsake and contumeliously reject, or profanely alter any point of the Orthodoxal Faith, or audaciously add any thing thereunto, are not to bereputed Catholicks, but rather Antichrists: besides, Popery as a Learned Doctor affirms, was in no Age ever esteemed to be any part of the Catholick Doctrine.

CHAP.

CHAP. XXXI.

That Papists are no true Christians.

Is not then a Papist a true Christian? *Object.*

No, *qua Papist*, But as a thief is a true man in regard of his Essence, as he is a Creature endued with Reason, but not a true man in regard of his honesty or goodness: so the Popish Church is a true Church, in regard of the Essence of a Church (as a Church is a Company which professes CHRIST and are Baptized) but it is a false Church in respect of its Heretical Doctrine. *Answ.*

CHAP. XXXII.

Of Protestants not denying a Jew the bare Name of a Jew to this day.

WE confess we deny not a Jew the bare Name of a Jew and thus we call Papists Christians, but not true Christians; thus we say the Church of *Rome* is a Church, but we do not say it is a true Church of CHRIST: and thus we say Antichrist doth usurp those places for his Idol-service, and Antichristian Religion, which formerly had been Dedicated to Gods pure Worship, and which now no otherwise retain the Name of the Temple of God, than *Bethel* did of old, when *Jeroboam*'s golden Calf was erected in it, which turned *Bethel* into *Bethaven*, the House of God into the House of Iniquity.

But can a man belong to the visible Church of CHRIST *and to the Synagogue of Satan?* *Object.*

They may be of the visible Church of CHRIST in some part of their outward profession, who in regard of their inward disposition of mind, and of their external conversation, yea and of the greatest part of their outward profession also, are hateful unto God, and execrable *Answ.*

execrable in the Eyes of the ſounder part of the viſible Church of CHRIST: ſo may a Legion of Devils incarnated, if they will profeſs the Name of CHRIST, and be admitted by the Baptiſm of CHRIST, may be of the viſible Church; ſo was *Judas* an Apoſtle and a Traytor too, but the more wretched becauſe an Apoſtle: ſo the Pope pretends to be CHRIST's Vicar though his Enemy, and the more wicked becauſe he pretends to be CHRIST's Vicar. So the Church of *Rome* is a Church, and the Pope Antichriſt, who hath impudently pearched and with all ungodlineſs erected his Seat therein. As the Scripture teacheth us, that Antichriſt muſt ſit in the Temple of God, but it is not poſſible that ſuch ſhould belong to the myſtical Church, which is the whole Company of Gods Elect in Heaven, Earth, and not yet born: in which inviſible or univerſal Church alone is Salvation, becauſe that only conſiſts of the true Servants of CHRIST, and ſuch as are Chriſtians indeed.

CHAP. XXXIII.

Of the difference between Chriſtianity and Popery.

Object. *WHAT is the main difference between Chriſtianity and Popery?*

Anſw. Chriſtian Religion doth moſt honour God, and moſt humble man: but the ſum of Popery is to diſenthrone God, and to deifie man.

Object. *Wherein doth Popery chiefly conſiſt?*

Anſw. This Popery principally conſiſts in Merit, Mediation, Satisfaction, Supererogation and Pardon, which is an human invented Religion, or an Antichriſtian Superſtructure to undermine, and (as much as poſſible to overthrow all that is truly Chriſtian.

This Popery, the very word of a Mediator doth ſufficiently refute, for if a Man can Merit, Mediate, Satisfie, Supererogate, Pardon, and do all himſelf, what needs he either Saviour or Mediator?

Beſides the Holy Scriptures give us a General Rule (which is alone ſufficient) to make us reject the Maſs, Purgatory, Papal Indulgencies, Invocation of Saints, Veneration of Reliques, Adoration of Croſſes, and all human invented Traditions: for it tells us that they Worſhip God in vain who teach for Doctrine the Commandments of men. *Matth.* 5. 9. And to ſuch as add or detract from Gods Commandments,

ments, Curſed be he that addeth or detracteth from the leaſt of theſe ſayings, *Rev.* 22.

And to ſuch as create new Articles of Faith *præter quam*, or *contra quam*, beſides or contrary to the Doctrines of the Scripture: if an Angel from Heaven preach any other Goſpel than that you have received, let him be accurſed. *Gal.* 1. 8.

By what means was Popery firſt uſhered into the World?

In the obſcure Age as it is called, Ignorance grew univerſal many hundred years, and had few perſons eminent for Learning, till a few years before the Reformation, which wretched Blindneſs, Ignorance and Credulity of thoſe Ages, hugely contributed to the reception of the Popiſh new Doctrines and Decrees, which they built upon Forgeries and Fictions, *&c.* This groſs ſtupidity made the World eaſie to be abuſed with their moſt monſtrous Doctrines.

They therefore call Ignorance the Mother of Devotion, finding their Religion beſt credited where it is leaſt known: theſe Tares were ſowed while men ſlept, and all that cryed out againſt, and oppoſed their Innovations, they deſtroyed by Fire and Sword (as much as they could) witneſs the moſt antient Chriſtians of *Piedmont*, the *Albigenſes*, *Bohemians*, &c.

CHAP. XXXIV.

Of the ſpecial attractives that now draw men that way.

Object. *Anſw.* WHAT *are the ſpecial attractives which now draw men that way?* The proper genius of the *Romiſh* Church conſiſts much in ſlighting our Doctors though far more Learned than themſelves, and vilifying our Miniſters, and the Goſpel-Miniſtry it ſelf; and in a wild confidence to raiſe any thing they have though a Dunghill, into a Caſtle, and by ſtrange expreſſions to perſwade men out of their knowledge, that you may believe the inchantment.

This kind of *Roman* Hectoriſm is a main ſupport of their Tranſubſtantiation, Maſs, Purgatory, and pretended Infallibility, and the better to turn mens brains and hearts that ſide, their pretended Catholickneſs, Miracles, ſuffrages, Confraternities, Indulgencies, *&c.* The very dirt and dung of that Church, are by the ſame Art and Valoure rectedi nto plauſible means of Worſhip and Salvation.

And in order to make men throng in, if they meet with tender Consciences, they will be Ambitious to exceed all the degrees of Christian severity, if they meet with those of contrary temper, they will accommodate them also with all the condescensions of the looseſt Indulgence: so let them mix whatever kind of stuff they please to charm men into their party, if they find them well disposed to devour it, then they give it them as good meat: but if they see they abhor it, then to please them, they will disown it as rank poyson.

By which means they abuse the World, and under this collusion, Lyes, Works, *&c.* goes on the mystery of iniquity, and the power of darkness. And I may safely say, *Rome* hath no ground more commodious for Ambushes, nor more dangerous to poor strangers, than what they can take or leave, say and unsay, as they see cause.

CHAP. XXXV.

How this Popery came to be so greatly confirmed.

TO establish this mock Religion, or cheat upon Christianity, the Popes at last forged that Council, or rather Conventicle of *Trent*: and there patched up old Errors and Heresies, and made them new Articles of Faith, and thus completed that mystery of Iniquity. 2 *Thess.* 2. adding these Pillars to prop that her sandy foundation: *viz.* allurements, and all vain-glorious enchanting enticements on the one hand, and all manner of prodigious tortures by fire, sword, *&c.* on the other. *Trent* for *Romes* last support, was forced to borrow of *Lucifer* his main Engins, and for Executioners, the Jesuits, and the *Preti de l'inferni*, as they are termed in *Spain*, *i. e.* the holy Fathers of the horrid Inquisition, these are the perpetrators of *Romes* bloody Bulls.

This Popery is that which is generally preached in *Spain*, *Italy*, &c. (*vid.* Sands's *Survey of the Western Religion*) and seldom is Christianity, except on certain days, and then with that mixture of Popish vanities, enough to destroy the good seed of the Gospel of CHRIST.

For refusing and denying this *Trentine* Popery (but for denying nothing of Christianity,) have so many thousands of Orthodox Christians been massacred, drowned, and burned in all parts of *Europe* by that Antichristian *Romish* Hierarchy,

CHAP.

CHAP. XXXVI.

How the World could be ſo long deceived by Rome?

BEcauſe the Lambs horns were upon the head of Antichriſt, and if a Traytor carry the Colours of a Prince in War, all the common Soldiers flock to him, and fight under his Banner, till the Traytor be known, and the Treaſon be diſcovered. So the Popes of *Rome* pretending the common Principles of Faith and Manners, and giving themſelves out to be Colour-bearers to JESUS CHRIST, without which they could not ſo eaſily have inſinuated themſelves into the hearts of the World, moſt of the Weſtern Churches whom they had wrought by Policy and Power, flocked unto them: but when their pretences were diſcovered, and we would no longer take their parts againſt CHRIST, then the Popes made a faction and head againſt us in that their Council of *Trent*, as if it were our fault that we would not drink their poyſon, and not theirs, who were ſo Trayterous and wicked to force it upon us.

CHAP. XXXVII.

What are the marks of Antichriſtian Papiſts?

THEY are ſuch as have their heads and hearts poyſoned, rejecting the Word of God, and taking pleaſure in falſhood, which is manifeſted two ways. Firſt by an over eager-purſuit of the things of Antichriſt without examination, as if they ſhould ſay we will be thus becauſe we will be thus, doting upon a ſpirit of Infallibility. Secondly, by their cruel killing and ſacrificing all oppoſers with fire and ſword (Idolatry being naturally cruel) of ſuch the Apoſtle ſaith, they ſhall be Damned.

Note, *Rome* was the firſt that Decreed Chriſtians to be burned for their Religion,

To Uſher in her foul Idolatries
Romes Trade is to perpetrate Barbarities.

CHAP. XXXVIII.

Have all Papists been or will be Damned?

WE say and acknowledge Gods mercies are infinite and incomprehensible, and how far they extend to all sincere minds, we are not so presumptuous as to define. But as to what God is bound by Covenant which he made with man, we say and do assert, that the Popish Church is guilty of such hideous corruptions, by which they have so much razed the very foundation of true Christian Religion, and have so much vitiated the vitals thereof, that they have not reason to claim the mercies of the Gospel due by that Covenant. Yet we say that when the Church was low in the Eyes of the World, then as God gave his People less, so he required less at their hands, and such as had the knowledge of the Belief, the ten Commandments, the Lords Prayer and the Sacraments, these being speciously in the Church of *Rome* (though with horrid corruptions, as is before mentioned) and having hearts willing to be informed in the truth, when our Provident God should offer opportunities, with purposes and endeavours, to know and do aright, and holy Obedidience to what was known, and being ignorant, or at least not so fully stated in the pernicious Errors of the Popish corruptions, though they were in that Church yet were not of it: as many of our Fathers from Age to Age have been. Such in these qualifications might be Saved, but such are not acknowledged by the Pope to be right Catholicks: we say also that if any among them be of the number of Gods Sacred ones before their effectual calling, they are then members of that Antichristian Popish Church: but being called, they are no more of it but in it. Here Note, Gods power and faithfulness in all Ages, in singling out his Servants in the very Tents of Antichrist, and delivering them from the Power of Hell and Darkness. But as for such as worship the Beast and his Image, and are by wilfulness and resolution (as it were embowelled) in that State; of such the Holy Ghost saith, they shall drink of the Wine of the Wrath of God.

Note, These latter only are owned by the Pope to be his true Catholicks and not the former, you may here see the difference between the

the antient Christian Catholicks, and the new *Roman* Catholicks. And withal consider, how vigilant Satan is to distinguish and appropriate his own Vassals, that they may also partake with him of his just reward.

Whether S. Paul *doth not acknowledge, that those that built Hay and Stubble upon the Foundation of Christianity might be saved, though with great difficulty as out of the Fire?* *Object.*

We are told of some who built the Jewish Ceremonies and Observances, on the foundation of Christianity, and said unless men were Circumcised and kept the Law of *Moses*, they could not be Saved. *Answ.*

These Judaising Christians were as Censorious and Uncharitable to S. *Paul*, as Papists to us Protestants, for they positively said they could not be Saved.

But did S. *Paul* therefore leave a certain way of Salvation, for an Argument that was at best only contingent, and concludes uncertainly and by chance, and therefore such as no rational man ought to be moved by it.

Now Charity is one of the most Essential marks of Christianity, and teacheth us not to see others in the high way of Damnation and not to tell them the danger of their condition.

And there is scarce one Doctrine that the Protestant Church holdeth, but some or other of the most Learned Writers of the *Romanists* have acknowledged to be either sufficiently contained in Scripture, or to have been held and practised by the Primitive Church?

So that nothing can excuse their Popish Uncharitableness to us: and what advantage have they gotten by their said Jewish Argument they so much catch at, but only this, to shew they do what in them lies to make themselves no Christians, that they may prove themselves to be a true Christian Church: a medium which Protestants never desire to make use of.

CHAP. XXXIX.

Whether Papists do Believe in CHRIST?

Object. *DO not Papists believe in* CHRIST, *and hold it the surest way to put their confidence in God alone for Salvation?*

Answ. Yes, but that withal men may put their confidence also in their own and in other mens works, *Bell. 5. c. 7. de just.* And by this confidence in the creature, they presently overturn all true confidence in the Creator. Besides they teach, that we must not only believe, but apply to our selves the promise of Everlasting Life; but mark the deceit in applying all. For this must not be done (say they) by Faith assuring us of our Salvation, but only by Hope in likelyhood, and conjectural.

Thus the Popish Priests allow not their Disciples a divine Faith grounded upon the Love of God, and only Merits of CHRIST, but a kind of moral certainty, and that upon conjectures too: by which means they send men unsatisfied from CHRIST to their Pope, where every man (as they give out) may certainly get Paradise for his money.

You may here see that grand point in the mystery of Iniquity: for by this wavering Hope, and uncertain application of the promise of Salvation to our selves, they overturn half the Doctrine of the Gospel, for as in coloured words they seem to agree with the true Christian Church, in the Doctrine of Faith; so indeed they deny and abolish the substance thereof, that is the particular and certain application of CHRIST Crucified unto our selves: whereas S. *Paul* saith, being Justified by Faith, we have Peace with God, through JESUS CHRIST our Lord. But this gravels and vexeth the Merchants of *Rome*.

For if all that bear the Name of Christians, did but know and believe that God will be alone worshipped and prayed unto, that the Blood of CHRIST doth cleanse us from all Sin, and that there is no Salvation in any other name under Heaven given among men, whereby we must be Saved: down would fall all the lucrative invocation of Saints, the foul merchandise of indulgences, and the treasure of human satisfaction, the fire of Purgatory would go out;

no

no more Pilgrimage and Jubilees, for who would travel a thousand miles to seek remission of sins, if he can find it at home in Gods Word, and obtain it by a lively faith, upon an humble repentance and serious conversion. Then (finding no help in their Saints) they would cast away their Images to the moles, and their Priests, Monks and Fryers, would quickly seek out some way more profitable to others, and less destructive to their own Souls.

But as for our Protestant Church, we have and believe the Apostles Creed, the Creed of the first four General Councils, which contain a just abstract of the Christian Faith, and receive every Article of those Creeds. We approve of that exposition of the Scriptures, which hath the consent of the Fathers of the first three or four hundred Centuries, yea we hold what the antient Church of *Rome* (whilst it was truly Christian) held necessary to Salvation, for five or six hundred years. And *Rome* present, in all things wherein it differs from the Church of *England*, is neither the Religion of the Scriptures, nor of the Primitive Church, nor of Old *Rome* it self; for the points which our Protestant Church believes, the whole Universal World, *i. e.* of Christians generally agree in.

Now if men will but so far trust their own reason, as to judge according to the plainest Evidence; they cannot then resist the conviction that they must needs meet with, when they see the simplicity of our Faith, the morality of our Doctrine and the purity of our Worship, and compare it with the vast Superfetation of Articles of Faith, the immorality of their Rules of Living, the Idolatry of their Worship, and the most extravagant Innovations in Government, that are in the Popish Church, if men I say would but impartially consider how far the Protestant Religion is more True, more Pious, more Primitive, and more Rational than that of *Rome*: they must certainly upon all Accompts esteem it safer and more wise to embrace that Religion, wherein (for their Salvation) they shall have the assurances of Gods Word and Promise, provided they become reformed in their Lives as well as in their Religion, and do leave off their old Vices as well as their old Opinions: rather than close with a Religion they cannot believe till they have put out the Eyes of their Mind, and put a blind before their Understanding, (as if Religion had not so great an Enemy as Reason, nor Faith as Knowledge) and thus unman themselves by renouncing the only distinction of a Man from a Beast; and then suffer themselves to be wretchedly imposed upon, to be made serve the ends of Ambition and Avarice: and at last for all, to rely upon the bare words of their Priests,

Priests, whose Interest and Practice is to deceive them, and to make themselves also guilty of their own condemnation.

CHAP. XL.

How far and in what manner Papists do own good works.

PApists say that the works of regenerate men are CHRIST's works in them, not their own, and as CHRIST's they save, and so are saved by CHRIST's merits.

But Saint *Paul* saith, and Protestant Ministers teach, that we are not saved by such works as God hath ordained regenerate men should walk in, *Eph.* 2. 10. And Saint *Paul* opposeth all works done in matter of Justification and Salvation, to the Grace of CHRIST. *Rom.* 11. 6. *Phil.* 3. 8. *Rom.* 3. 27.

Thus their finest web being so clearly cut in sunder by those plain Texts, they grosly dare avouch and teach, that a man is saved by works, and can merit the Eternal Felicity of Heaven, and degrees of Glory and Bliss, and thus directly fight against the Doctrine of the Son of God, and of his Blessed Apostles, *Luke* 17. When ye shall have done all those things which are commanded you, say, We are unprofitable Servants, we have done that which was our Duty to do. And *Ephes.* 2. By Grace ye are saved through Faith, and that not of your selves, it is the gift of God, not of works, lest any man should boast. And in *Rom.* 6. 11. The wages of Sin is death, but the gift of God is Eternal Life through JESUS CHRIST our Lord: and if it be by grace then it is no more of works, otherwise grace is no more grace; but if it be of works then it is no more of grace, otherwise work is no more work.

And thus Papists works become not only unprofitable unto them, but plainly damnable, yea and blasphemous, because they ruinate the very foundation of our Faith, and make frustrate the all and alone sufficient Sacrifice of our redemption, *viz.* the death and passion of our Lord JESUS CHRIST.

Shall we then call those Catholicks, or think such men believe in CHRIST, and are Christians indeed? When S. *Ambrose* saith, *Non videtur ab his exhiberi fides Christo, a quibus evacuatur passio ejus atque distrahitur.* It seems not that such men do believe in CHRIST, who go about to frustrate and distract his Passion.

CHAP.

CHAP. XLI.

How do Papists believe the Truths of Faith?

PApists believe the truths of Faith not distinctly in themselves, but in their common principle, wherein all things to be in this manner believed are (as they hold) contained, and that not so much to be the Holy Scriptures, but absolutely their Church. Now their Church to affirm it self, cries up their Traditions, and those (not Gods Word) do they give for the Rule of their Creatures, and yet these Traditions must stand and fall at the pleasure of the Pope.

Thus their Church flies to their invented Traditions for bottom, and their Traditions, Church and Faith, fly to the Pope to center all in his personal Infallibility: and notwithstanding all this, one Pope condemns another for an Heretick, and yet every Pope must be still Infallible! And as Dr. *Harden* avouches, can dispense with all things against the Law of Nature, against the Apostles Creed, against the New and Old Testament, and above General Councils. So that since the World was Created, never was such a Mystery of Cheating as the Popish Religion; this Popery that is an Enemy to each person of the whole Blessed Trinity, as is before shewed, and to the Holy Scriptures, by its Legends and corrupt Traditions, to Reason by its imposed absurdities, to common sense, by its most foolish yet most Idolized Transubstantiation, to all true Christians dissenting Consciences, by fire and faggot, and to all Civil Government that will not subject to it, by Plots, Assassinations and horrid Massacres, its usual and notorious steps to gain its end.

This is that monstrous Popery, that common Enemy to mankind! O that men would but open their Eyes, and behold (how from the sole of the foot even to the head thereof) there is no soundness in it, but wounds and bruises, and putrifying sores: look over the whole body, and all the parts of Christian Religion, and see whether any parcel of it was by them left sound, that could be any way screw'd to feed the Pride and Covetousness of the Pope and his Creatures? Under the name of the Church of CHRIST, it is the Synagogue of Satan, and the Pride of *Babylon*, maintained by all the wicked Arts of griping and impostures of her Agents, and by the

stupidity and ignorance of such People as will yield to be cheated: who take them for their Enemies that lay open the Truth of God before them, that they may not run blindfold into perdition.

CHAP. XLII.

That Papists are no true Ministers of CHRIST.

'THEY who pretend to be Ministers in special under CHRIST, 'ought to be like him who was unblamable, meek, holy, 'humble, merciful, who dyed for all.

'But Popes are proud, malitious, covetous, impose on Princes, 'teach them to break all Leagues, and to call their butcheries a de- 'fence of the Church, and again they stir up the people to sedition, 'alienate the minds of subjects from their Sovereign, they inflame 'and incite men to horrible murthers and devastations, and all to 'keep up one pestilent head, so that the Devil (the Prince of the 'wicked) if he would surrogate his Vicar, whom could he better 'pitch upon than Popes? for though they are Aliens, and the very 'Enemies of CHRIST, yet dare cover their Pride with his Title, 'and under pretence of his Name, (who despised Earthly King- 'doms) do Lord it over worse than the vilest heathenish Tyrants, 'to their utmost violating all right, both human and divine.

CHAP. XLIII.

That there is no similitude between Peter, Paul, *and the Popes.*

THIS you may see by those parallels, *Peter* and *Paul* preached the Gospel in its purity, according to the Rule of the Holy Scriptures.

But Popes instead of preaching the Gospel in its purity, cry up their own inventions: *Paul* and *Peter* professed obedience to the Supream Power, though Heathens.

But

But Papiſts riſe up againſt their Lawful Magiſtrates, though Chriſtians.

The Apoſtles gloried in dying for the Goſpel. But Popes boaſt in perſecuting with fire and faggot, all that are true profeſſors of the Goſpel.

Beſides as Learned *Eraſmus* ſaith, 'Peter and *Paul* they gained 'thouſands of Souls unto CHRIST, but Popes betray thouſands 'to p rdition.

'When *Rome* was Gentile, *Paul* firſt preached CHRIST in it.

'But Popes have ſince taught *Rome* Chriſtian Heatheniſm.

'*Paul* and *Peter* wherever they came were beneficial to ſome, and 'employed all their power for the benefit of mankind.

'But Popes are uſeleſs to all, what they can do or contrive is to 'the publick dammage and miſchief of the World: they ſeem to 'conſecrate and are execrated, they excommunicate and yet have 'nothing to do with holy things; their Bulls are more than bruitiſh 'thunderbolts, which they caſt abroad to provoke as much as they 'dare, the world to wars and deſtructions, that they may go on un-'puniſhed in their wickedneſs. So that Popes are the common 'plagues of the Church, and ought to be removed and cut off, and 'indeed againſt ſuch wicked wretches, murtherers, ſorcerers, perju-'rers, and ravenous vilains, not ſo much (ſaith he) a General Coun-'cil were to be wiſhed, as a furious people arm'd with ſtones, that ſo 'publick a peſt of the world, might as publickly be taken out of it. *Eraſmus.*

Doth not the Popes reſemble Peter *in any thing?* *Object.*

In nothing ſave only in this one thing, in denying his Maſter. *Anſw.*

CHAP. XLIV.

Have the Popes no reſemblance to any of the Apoſtles, nor to the Primitive Biſhops, nor Miniſters.

'NOne at all, for they all taught that humility, patience, obedi-'ence with faith in CHRIST, were the chiefeſt ingredi-'ents of a Chriſtian. And they were ſtudious in holy doctrine, they 'watched, faſted, prayed, and by their good lives gained many to 'CHRIST. But Popes have no footſteps of an Apoſtolical perſon. 'But only conſult the Apoſtles infamy with their gain, being defiled

'with filthy lucre, prodigious lusts, abominable witchcrafts, are 'most impious, more than sacrilegious, worse than heretical. 'What 'impudence is it then to compare Popes with *Peter* and *Paul*, or any 'of the Apostles, who never had knowledge of their exalted triple 'Crown, which no barbarous Tyrant, nor indeed any one durst 'wear that ever desired entrance into Heaven, being all marks of
Erasmus. 'most horrid impostures, bearing nothing at all of the institution of '*Simon* the Apostle, but of *Simon* the Sorcerer!

'And as for Christian Bishops they had power joyned with good-'ness, they were wise yet pure and simple.

'But Popish Bishops have the Image of power linked with the 'depth of malice, and height of folly.

'The Primitive Ministers of the Gospel were extraordinarily 'called to be helpers to the Apostles

'But Popish Priests are ordinary hinderers of Gospel Ministers, 'and their Successors: they had a Spirit of Revelation, Popish 'Priests of delusion. They could dextrously expound Prophetick 'Scriptures: Popish Priests are dextrous in darkning them. They 'convinced and converted many: But Popish Priests convert not, 'but pervert many: for do we ever read of true conversion ordina-'rily in a false Church? Will the Lord concurr with those Ministers 'he sends not?

Besides as to their Priests, their said *Erasmus* further saith, 'That 'shaveling crew are to Christian eyes as a filthy dunghill of men, 'smelling of nothing but brothels, drink and gunpowder. They 'look like Thieves hired to villany, or rather like Hobgoblins broke 'from the deep to wage war with Heaven: whose Principle of im-'moral morality the most sober Heathens would abhor. And if we consider what hath that sort of men here all along (and this Age apparently) been doing; but industriously working and enticing men of all sorts into debauchery, prophaness, atheistical drollery, customary swearing and irreligion? Besides have they not been plotting conspiracies, inflaming our differences, betraying our liber-ties, heightning our discontents, and undermining the foundation of our government and religion? and all out of a blind zeal, as the Jews, when they killed the Apostles, thought they did God good service. And indeed the practices of such are so unchristian, so in-human and so barbarous, that it is charity to them, and absolutely necessary to our own safety, to keep them from a capacity of mis-chiefing us, and themselves also.

CHAP.

CHAP. XLV.

Is there then no reconciliation between Christianity and Popery?

WHat communion is there between light and darkneſs? ſo then as God cannot be reconciled to Satan, nor truth to a lye, nor CHRIST to Antichriſt: ſo neither can Chriſtianity be reconciled to Popery, nor can the Church of *England* look back to *Sodom*, and not be turned into a Pillar of Salt. *Remember* Lot's *Wife*.

Moreover as to the Chriſtian Church the ſaid *Eraſmus* ſaith, that as CHRIST is all Heavenly, ſo he will have his body moſt like him, *i. e.* purged from all contagion of the world. But this is intolerable to thoſe that are not actuated by CHRIST's Spirit, and therefore they dwindle into idle words and ceremonies: and into a fictitious head, and into a fictitious body of CHRIST, and indeed how can it be otherwiſe, ſince they of the Church of *Rome* have no certainty in their Sacraments, no certainty in the Sacrifice of the Altar, no certainty in their Prieſthood, no certainty but they commit Idolatry every day, no certainty but that the malice of their Prieſts may fruſtrate all Gods Ordinances to them, and make them abſolutely null, though they be never ſo well diſpoſed to receive the benefit of them. This being the doctrine and belief commonly maintained by them, ſhould they not rather bluſh than boaſt of their head the Popes infallibility? which is ſuch, and ſo far from having any ſecurity in it for Salvation, that they may carry it into Hell with them (if it proves not a means to lead them thither) where for ought we know, the Devils have it as much as he. Yet this is their head, that head of Antichriſtian Hereſies, who exalts himſelf above all that is called God, for God in the Creation made but Creatures, but the Pope pretends to make as many Gods as he liſts, and he Satan-like would make himſelf of more Authority than God alſo, for he will not have Gods word to be authentical (where he can) without his allowance; and what he ſaith, however contrary to God word, muſt be *ipſiſſimum Dei verbum*.

Moreover he aſſumes to himſelf the Title of *Univerſal Paſtor, Rex Regum, Dominus Dominantium, Admirabilis, Leo de Tribu Judæ, Radix*

David. His doctrine is that *Papa habet imperium in angelos & daemones*, and is not this to make himself a God?

And is not then the Pope that Beast full of the names of blasphemies? And as his Majesty of blessed memory most wisely observed, that there isno Church, State, nor Man, that hath been since the penning of the Revelations, to whom those things foretold by the Apostle from the mouth of the Lord JESUS, can in any reasonable sort agree, but the Church and Pope of *Rome* alone.

I might add much, but will only instance the saying of *Pius quintus*, recited by *Cornelius à Lap.* in numb. 11. 11. *When I was first in Orders, I had some hopes of Salvation, when I was made a Cardinal I doubted, but now that I am made a Pope I almost despair.* And that saying of *Marcellus* the second, wherein he seems to be pretty ingenious, for striking his hand upon the Table, he uttered these words, *Non video, quomodo qui hunc locum altissimum teneant, salvari possint.* I don't see now how any Pope can be saved.

Now let us cast our eyes upon Gods Word and Promise, and firmly believe when *Agag* is to be slain, God will raise some *Samuel* to do it: yea let us cast our eyes upon Gods work already begun, and we shall see him gone a great way in the accomplishment of his word; whereby we may strengthen our Faith in that which remaineth. . For how hath the word preached discovered him to be that man of Sin? detected his frauds and impostures, with which for many Ages he deluded the blind world.

How are his Bulls and Excommunications esteemed as wind? How do all reformed Churches detest his Antichristian usurped power over the Scriptures, Churches, and mens Consciences? How do many Princes despise his claws over them? How weak are all their Popish endeavours to prevent final ruin? *viz.* Sophistry, knotty distinctions to hide and delude the plain sense of Scripture, equivocations, mental reservations, threatnings, treacheries, Machivilian contrivances, wars, treasons, murthers of Princes and Nobles, massacres, powder-plots, firing of Towns and Cities, *&c.* Lo these are the inseparable marks of Popery, and the brands of their Devilish Religion, which renders them odious to Christian States, Prince and People, yea to Turks and Infidels: and do but indeed hasten their incurable destruction. But when will that happy day appear? when shall *Janus* his Temple be wholly shut? must there yet alass be a Wilderness, and yet a Red Sea be passed, before we have a full prospect of *Canaan*? Oh when shall the Cup of trembling be put into the hands of that Whore of *Babylon*? when shall she be made

drink

drink the dregs of the wine of the Wrath of the Almighty? *Quam diu Domine, Quam diu!* How long Lord, How long! certainly the date of her Reign is almoſt out, and the time is near at hand, wherein both ſhe and her King *Abaddon* ſhall be laid in the duſt, that man of ſin, the Son of perdition, *&c.* who oppoſeth and exalteth himſelf above all that is called God, ſitteth in the Temple of God, ſhewing himſelf that he is God. 2 *Theſ.* 2. 3, 4.

The Goſpel now being ſo reſtored, and that Antichriſt of *Rome* ſo clearly manifeſted, woe be to them that delight in the Whore: they ſhall be tormented with fire and brimſtone before the Holy Angels and the Lamb, and the ſmoak of their torment ſhall aſcend for evermore: and they ſhall have no reſt day nor night who worſhip the Beaſt and his Image.

Seeing then the followers of Antichriſt ſhall be damned, let not our Souls enter into their ſecret: as the wicked man ſhall not meddle with the Chriſtians Joy, ſo let not a good man meddle with Antichriſtian Woe.

CHAP. XLVI.

Of the Doctrines of the Church of Rome, *that are againſt the foundation of Truth and Salvation?*

THey are all thoſe which draw from JESUS CHRIST that honour that is due unto him as Saviour of the world, which are

1. Papal Monarchy, this undermines and oppoſeth CHRIST's Kingly Office.

2. Traditions as the Object of Faith, Papal Infallibility, *&c.* theſe undermine and oppoſe CHRIST's Prophetick Office.

3. Juſtification by Merits, Adoration of the Maſs, and all other Idolatrizing points of Antichriſt, theſe undermine and oppoſe CHRIST's Prieſtly Office.

To take pleaſure in, and to be obſtinately given over unto theſe things cannot ſtand with Salvation.

Rev. 17. 1. *Come hither and I will ſhew thee the Judgment of the great Whore, and* Babylon *the great is fallen.* Chap. 18. 2. *Come out of her my People, that ye be not partakers of her ſins, and that ye receive not of her plagues,* Verſ. 4.

THE END.